

Long lasting Newes

OF THE NEWES

FOR

NEWTERS.

OR,

The Check
Cause of Halcing
Cure



With 31 Doores of Hope for the good successe
of the then publick Cause of the Nation.

Delivered by Samuel, November 27, 1644. in the College of
Grocers, before that Valiant and Vigilant Governour
Colonell Massie, being the day of publick
Execution.

By WALTER POWELL, M.A.
Vicar of Strandisb.

Admiral's signum rem non animam.

See the Contents after the Epistle.

The second Impression.

L O N D O N.

Printed by M. Simmons, in Aldersgate-Street. 1655.

Ad Illustrissimum Dominum
OLIVERUM CROMWELL,
Anglia, Scotia, &c. PROTECTOREM.

Protege Tu Legas, Legas Te, Protege Tu me.
Tolle Malas, Extolle Pios, Attolle Ministros.

W. P.

To the Judicious READER.

Good wine is not the worse, though it be old;
Nor for image is worse, what is pure Gold.
This Newes the three last Parliaments did last,
And 'twill last till the fourth also be past.
Men still doe halt in heart, if not in tongue,
Which makes such men these Newters fall among.
Nor praise, nor profit, drew this Newes in Print,
But of the Authors wrong to give an Hint.
False penny Newes will sell, because 'tis new,
This not perhaps being old, though it be true.

TO
THE RIGHT HONORABLE,
the Lords and Commons assembled
in PARLIAMENT;

The Author imploreth freedome from Halting,
Wildome in discerning, Grace and Glory
for Persevering.

Right Honorable and Noble Senators,



ni ad vos audent scribere, ignorant magnitudinem, qui non audent, humanitatem.

That which none are willing to owne, most men have endeavoured to embrace, and practise, *Hypocrasie*. All men (if you will beleve them) will be for God at their death, here and there one that will stand for his cause in the time of their

life, When in these wars men were called to come forth, to the help of the Lord against the mighty, & most meal mouth'd Ministers had their lips sealed, and falf-hearted people stood with their hands in their pockets, not with their feet in the gap, to make up the hedge before the Lord, that he might not destroy the land; then this Sermon in a publick place, before an eminent and publick person *, (once a member of this honorable House) was preached, whose eye-observing diligent attention

* Colonnell M^{rs}, that courageous, vigilant, and faithfull Governor of Gloucester

The Epistle Dedicatory.

in hearing, publick respect and thanks in the face of that populous audience, immediately after the delivery of this Sermon, are not the causes of the publishing hereof; but the disregard of one of *Glocester* Committee in his uncivill departure out of the Congregation, before ever hee heard me either pray or preach, pressed mee to commit this to the Presse: who shewed disrespect to the Sermon, for the persons sake, when as he should have manifested respect to the person for the Sermons sake, There was no necessity (I believe no) (I am sure no humanity) for any of that Committee to cause a Sermon to be preached in another Congregation, at that very instant by that very Minister, who then was sick, and desired to be eased from preaching that turn and time, in the Colledge of *Glocester*. When this Sermon at a publique fast was preached, (how ever it may seem now unreasonable, coming so late to the presse) was welcome (I am confident) to most that heard it delivered in the pulpit. The Sermon, I confesse, was somewhat long, it was the businessse of the day that then required it. But what is added in the point of Countrey Committees, was not then specified; for I then imagined, that such qualified persons were not *in rerum natura*. And what is inserted touching flattering Ministers that have betrayed the trust that God and man have committed to them, was also unhandled; both which are proper to the subject here in discourse, as main causes of the people halting between those two different opinions, in the then common Cause of the Kingdome.

Omnia dat qui justa negat, he that denieth that which is just, gives liberty to speak any thing.

If I have unjustly blamed one of the said Committee (whose advice, as another *Achitophel* in those parts, was so highly accounted of, as if a man had enquired at the Oracle of God) in that censure against me, before any witnesses in that cause were examined by me, (though many of the Committee, by the

The Epistle Dedicatory.

the procurement of one, certified under their hands the contrary, as grosse untruths, as if they had subscribed that there is no light in the Sunne, nor heat in the fire, or that the Pope in person sits daily in the *Parliament House*) to the great losse of my livelihood, danger of my life, and dishonour of the Parliament (had I not been relieved) let me suffer more in name, person, estate: Whosoever knowes what hath happened unto me, as many thousands have heard, may guesse that I am necessitated to publish this *Newes for Newters*.

He that was once an eye-hearer of this Sermon, beleaved in heart, and subscribed with hand, that I had the harder usage for the message sake, else that Committee man could not have so posted out of the Colledge, when hee saw me in the Pulpit, unlesse he had almost as much feared my message (whom he never heard in publique in his life) as hee dreaded the roaring of the Cannon when he hasted out of the Citie immediatly before the Kings Army came to besiege the same.

What in publick I have spoken, done and suffered for the common Cause, hundreds have, and thousands will testify: yet all praying, preaching, doing and suffering, must be buried under the beastlike skin of Scandall, to provoke and satisfie the greedy appetites of a New Committee man, an old Hangman, and a posted Malignant, and a professed Newter.

I attended eleven dayes (during part of which time this newes was related) to see these hideous *November Articles* I was to answer, yet could not all that time have a sight of them, till that quick-sighted much knowing justice, Colonel *Bronwich* told the Committee it was a shame to make me wait so long for the said Articles. Then had I *December Articles*, and those concerned the Committee themselves, because they would be sure to strike a deadly blow against such a Traytor. Then had I *January Articles* preferred, and had

The Epistle Dedicatory.

had I not appealed to this Honorable Assembly, I thinke I should have had *February-Articles*, and so *ad infinitum*; that no moneths malice might be left unattempted to ruine him, whom the Parliament had published and declared, 1643. to honour.

I was accounted by the *Plundering warrants* of Malignants, at the siege of *Glocester*, an aider to the Rebels, meaning this Parliament: and by the said warrants had my goods and Cattell taken away; That the same Parliament Committee, after I had appealed to the Parliament it selfe from them, *they under their hands denying me Copies of depositions, taken against me, and denying me to be present at the examination of witnesses*, was by the testimony of divers members of this great Assembly, deemed unparallel.

As these things with the effects thereof, to me have proved a burthen (almost) intollerable (the scarre of discredit it being incurable) so to all men may seeme incredible, that a constant sider with the Parliament should, unheard, out of his living be ejected, and himself and his family be to all misery exposed, (when that right-discerning, and Parliament-promises-promoting Justice, Mr. *Anthony Cliffora*, opposed in my absence, the rest of my ruining unjust Judges:) If I should forbear, the stones would cry aloud, in the eyes and eares of the world, for justice against this matchlesse, malicious abominable censure.

But the blessing of the Lord for ever be and abide on the heads and hearts of the honorable Committee for plundered Ministers; and in particular, on Mr. *Millington*, Mr. *Rouse*, Sir *Arthur Hazelrig*, Mr. *Tate*, who oft afforded me patience, audience, countenance. If I should repeat every member of that Committee, I might seeme to flatter: if I should not mention you, I should surely be ungratefull: My Countrey-man Mr. *Pury* was one of the first that after my freezing and long waiting, broke the Ice for my return: and
Mr.

The Epistle Dedicatory.

Mr. *Edward Stephens*, and others, quickly apprehended, and courageously reported the injustice of the proceedings against me: Whereupon I had an Order of restitution to my Priviledges and Arreares, till the matter be heard; notwithstanding which Order of Restitution, that active Committee man hath been an Instrument to place (for my supplanting) in my Chappell, to enjoy those profits that are almost the one halfe of my little livelihood, a Minister that hath been taken in Armes against the Parliament, and hath beene ejected out of his living in *Monmouth-shire*, for being *con-sensious against his neighbours, a common Drunkard, a Rayler against the Parliament*: who also said, since he was obruded on my Cure, *a Cavaliere I was, a Cavaliere I am, and so I will continue*. Whether such a Committee man in permitting such a Malignant Minister, that hath been so often active in Armes, to be placed and officiate within three miles of *Glo-cesster Garrison*, hath thereby promoted the honour of the Parliament, and the safety of that Citie, let all men judge: If I have been illegally proceeded against by this principall Agent in that Committee, as my worthy, constant, free and faithfull friend, Mr. *Tryn*, hath by tongue and pen maintained, I shall account it a great honour from this Honorable Assembly, to have an Order and Commission to some Gentlemen, I shall nominate, to examine all proceedings of this Committee man, and the combination of such malignant, malicious persons, as have been unjust practizers against me, that I may receive such reparations from them, as the merits of my cause, and their cruelty shall require. All which is committed to the serious consideration of this honorable Senate, for the relief of

*Your faithfull Servant,
yet suffering supplicant,*

WALTER POWELL.

Doctrines deduced.

DOCT. 1. It is a great sin and shame to halt between God and Baal. Truth and Error. pag. 5

2. Those that are good, will shew zeale for God. pag. 5

3. People continue long in a lingering condition, notwithstanding long and sharp reprobation. pag. 6

4. Many are yet to seek who is the true God. pag. 6

4. God alone is to be followed. pag. 6

6. Men are oft convicted before they are once converted. pag. 6

The first Doctrine prosecuted.

Uses. 1. Of Information. 2. Reprobation of Newners. 3. The Consider with the cure of Halting. pag. 7, 8, 14

Cause 1. Because many members of the Parliament have deserted the Parliaments cause. pag. 14

2. The greatest part of the Great ones have adjoined to the adverse part. pag. 16

3. Misprision of prerogative. pag. 17

4. Most of people siding with the contrary, rather than the Kingdomes Cause. pag. 19

5. The great pressure by payments. pag. 21

6. Feare of being plundered, pag. 22

7. Selfe-seeking, with neglect of the publick. pag. 24

8. Undesire of change for feare of changing for the worse. pag. 25

9. Estimation of Parliament power too great. pag. 27

10. Injustice and oppression by Countrey-Committees. pag. 28

11. Flattery in, and divisions between Ministers. pag. 30

12. Doubt of the successe of the cause in hand, make men halt herein. pag. 35

Which last rub is removed, in briefly opening many Doores of Hope for the good successe of the Common Cause. pag. 35, 36, 37, 38 the end.

Errata's. For 1 Kings 19. read 18.

PAG. 1. in the margin, for use 1. and use 2. read verse. p. 2. l. 5. for pursuanc, r. perseverance. p. 3. for use r. verse 4. and verse 5. p. 2. l. 2. for Daobolam, r. Da obolam. p. 3. l. 10. for licence, r. leisure. p. 3. l. 11. make a period between yer. and plain. p. 3. l. 13. for there r. these. p. 7. l. 23. for non, r. no. p. 7. l. 33. after Pastors make no period. p. 8. l. 18. in Margent, read use 2. p. 8. l. 22. for defendant, r. defendit. p. 14. l. 2. after sharp, but very exemplary, put president. p. 15. l. 7. for strangely r. strongly. p. 16. l. 7. for tise r. this. p. 20. l. 27. for belluz r. Belluz. p. 20. l. 31. put out they, before say. p. 26. l. 23. r. an after. p. 29. l. 7. for torroy, r. terrour. p. 29. l. 9. for Have r. had. for I think some Commit-men have bought more land since (then they sold before) they were preferred to their Committehips. p. 31. l. 3. unto seduce strayable people, add, and persecute Gods zealous ministers. p. 38. l. 2. for he, r. Shammah. p. 42. l. 4. for reigne, r. rejoyce. p. 47. l. 1. 34. for And, r. Are these duties. p. 48. l. 11. instead of an cvill cause, read, and will not he regard the voyce, &c.

To the much Honoured, Major General MASSEY, one of the Members of the Honorable House of Commons.

Renowned Sir,



None doth this Sermon more properly belong; now printed, then to your selfe, that heard it preached. After the relation of which newes against Newters, you returned beyond my desert and expectation publick thanks in the face of that populous Congregation.

In those then siding-unsiding times, this Text as that time was seasonable I yet believe; though the sight of my person in the Pulpit, at that time, formidable perhaps, to some there, that had never heard me preach in their whole life. One of which departing one of the then Congregation, had he stayed; you told me, as your Table might have sufficed him selfe to be like the Hedge-hogge, I mentioned in my Sermon.

The truth of many of the particulars mentioned in my preceding Epistle, you know to be true: but I shall manifest the whole to be so, if from the Honorable House I obtain my conceived just request, to have liberty to examine the combination and unjust proceedings of my malevolent, yet potent Committee-advocatory.

Sir, you believed and subscribed as much under your hand, that this Sermon was preached with much zeale against newtrialitie; and in that subscription (out of which I transcribe your own words at this instant, having the copy now at Oxford before me) you are pleased to approve of my (then) Doores of Hope for the success of this Parliament cause.

In respect whereof you say further, I then had merited, and you believed, I should find favour from this Parliament. You believed also, I had hard measure in my business; and that this Sermon was some occasion of my harder usage, though indeed the two points (here touched) concerning Countrey-Committees, and flattering Ministers, were not then handled.

If you enquire after newes out of your once Gloucester-shire, I believe many that were but Newters in your time of abode there, are in heart now most strong Malignants,

The Epistle Dedicatory.

Malignants, perhaps it is because too much favour hath been intended to you and them. The enlarged vast difference betweene those at home that should be reconciled friends, to oppose the common foe, makes many continue in a halting condition even to this day: And those that were then seeming friends, to become now enemies to the common cause. That which was a fiction long agoe, seems to be now put in action.

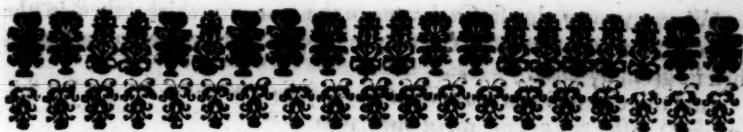
The Eagle (they say) had a nest on the top of the Tree, where she had her young; the Beare had her Den, where she had her whelps under the bottome of the Tree: The Cat had liberty to run from the bottome to the top, and to be a speedy messenger between the Eagle and the Beare; tells the Eagle if she flye from her nest, the Beare waits to devoure her brood, and tells the Beare, if she peep out of her Den, the Eagle will make a prey of her whelps. And thus perswades them to keep close in their holes, to the stirring of themselves and their young ones; that all might become a prey to the crafty Cat. My professed Malignants, and their Neighbour Newters (Gallemaustrean, hotch-potch-ambo-dexters, times-serving weathercock-linzie-wolfie-turn-coats, Jack on both sides, or rather Nick on no side) perswade the people in these most dangerous times, that the rigid Presbyterians will keep them in more slavery then ever Bishops Government did: and that the Independents will have all things common amongst them. And this is the deepest policie that all the Devils in Hell could ever invent to prevale with people so fit still, as Marcus Cato, and Maelus Suffetius, the Succoks, and the Merothites did, that so professed Malignants might have the more easie opportunity to make the inhabitants of the land to be made meat for their gaping mowthes.

If God ever joyn the faithfull of the people together in a firme and sincere union, to preserve the Kingdome from slavery and ruine, 'he is little better then a Devil, I am sure no friend to the Kingdome, that endeavours to rend peoples affections asunder.

Sir, I am in my journey, therefore make bold to break off abruptly, leaving you to the direction of him who hath been your protection, Both which shall be the subject of the prayers of

Your much obliged
SUFFERING
Servant,

WALTER POWELL.



Newes for Neuters.

OR, The Checke, Cause, and cure of *HALTING*.

1 King 19. 21. *And Eliab came unto all the people, and said, How long halt ye betweene two opinions? If the Lord be God, follow him, but if Baal, then follow him: and the people answered him not a word.*



HE Fountain, or Well-head is farre, from whence floweth my Text: It is twenty Steps off.

Give me leave with *Gideons* Souldiers to lap a mouthfull as I run along by the streame: Before I come to my station, to view these words.

Judges 7.
5.

This Chapter containes a Dialogue, or Commemoration of many historicall passages.

1. Betweene the Lord and *Eliab*. *Go shew thy* Use 1.

selfe to Ahab.

Meane ones must not be affraid to deliver messages to the Mighty.

Doct.

2. *Eliab's* ready obedience to the word of the Lord.

Use 2.

There is a time when *Eliab* must flye from *Ahab*, and *Jezabell*, if the Lord command him.

Chap. 17. 2. 9.

Chap. 19.

Where God hath a Tongue to speake, there man must have an eare to heare.

Doct.

There is a time to flye, and a time to stay; God may be glorified sometimes more by flying, than by staying.

Doct.

When the force of the enemy may be too strong, and the Faith of the persecuted may be too weak. *When they persecute you in one City, flye into another.*

Mat. 10. 23.

B

When

When you may glorifie God more in the place to which, then in the place from which you flye. You may take leave to depart from men, when first its given by God.

Mat. 10.
23.

And this counsell is given, (*When they persecute you into one City, flye into another.*) After the command of pursuance.

Doct.

Mercies and miseries are oft mixed together, Chequer worke is a dailly Trade in these times. God promised raine when there was a great famine in *Samaria*.

2.

Great peace may ensue these great wars. And *Ahab* called *Obadiah* who feared God greatly.

Doct.

Some raised up to be good in a generall Apostacy from God; else woe were to the Kingdome in these times.

Vse 4.

Obadiah tooke a hundred Prophets, and hid them by fifty in a Cave. Wherein appeared his zeale and care.

This hath encouraged *Londoners* to entertaine Strangers in these times of danger.

Doct.

The names and actions of the godly shall be had in everlasting remembrance.

A groane shall be registred.

A cup of cold water remembred.

Teares shall be botled, and shall not blood be booked?

He feedeth them with Bread and Water.

Doct.

Those that feare God, he will shew succour to them in time of need.

Doct.

Gods dearest Saints may be brought to a morsell of bread, to a cup of cold water.

Belissarius a great Commander came (being blinde) to stand on the high way, with a *Daobulum* *Belissario*. Give one half-penny to poor blinde *Belissarius*.

Another wrote to his friend to send to him a Spunge, a Harpe, and a loafe of bread.

A sponge to dry up his teares; A harpe to solace his minde; And a loaf of bread to satisfie his hunger.

Vse 5.

Abah's command to *Obadiah* for the preservation of grasse for the lives of the Horses and Mules: Was *Abah* so carefull for grasse? how carefull should our King be for Corne and Cattle, Laws and liberties, persons and Kingdome, Bodies and Soules of living men, that all be not lost.

Abah was carefull to seeke for sustenance though it was (upon an if so be) a peradventure to finde or not.

1 Sam. 30.
12.

Isaahs resolution was, Let us be valiant for our people, and for the Cities of our God, and let him doe as seemeth him good. Let men doe as God commands, and let God doe as he hath decreed. How carefull, how earnest should men be for Grace, for heaven?

These

These may be sought and found, upon certainties without peradventure, shews their policie and care; the King to goe one way, and Obadiab another. Policy to direct the best course, and care to put it in execution. *Verse 6.*

Policy may be used, so playe be not suppressed.

Doct.

Gods providence seene in bringing together Eliab and Obadiab. Behold, *Verse 7.*
Eliab was in the way.

Saul went to seeke his Fathers Asses, and found a Kingdome; Obadiab went to seeke water and grasse, and behold he findes a way and meanes to bring salvation to people. He went in obedience to the command of a King on Earth, and meetes with an unerring command of the King of Heaven.

Doct.

Gods providence over-rules all actions, persons, times, things, [fell downe on his face, &c.] *Text.*

The Messengers of God find favour from those that are good.

Doct., 1.

Good Christians will know one another in times of adversity. Good men desire to be resolved of their doubts. *2.*

Obadiab thought that it was Eliab, yet labours to be assured thereof. And he answered, I am; Goe tell, &c. *3*

Eliab had no French complementall formallity in his mouth, of your humble servant, Sir (as men now a days, who have more leasure and skill in promising the duty of Servants, then love and wil in performing the office of friends:) but English down-right reallity; he answers, yea plain discoveries are most pleasing. Eliab reveales the naked truth; here no equivocation is studyed or practised. *Verse 8.*

Doct.

There needs no Complement with men when Commands are to be delivered from God.

He had an Errand from the God of heaven, to a King on earth. Therefore gives him a short, quicke, plaine, pithy answer.

From vers. 9. to 13. we see Obadiab's feare, with the many reasons of his refusal for delivering the Message. The Spirit may be willing, when the flesh is weak. *Doct.*

Eliab will shew himselfe to Abab come what ever will come on it. The righteous are as bold as a Lyon. *Verse 13.*

Doct.

1. Obadiab went to meete Abab. Care of Cattell must be neglected, when Gods will is to be performed. *Verse 16.*

Doct.

2. Ababs willing journey to meete Eliab.

Gods worke shall be furthered whether man will, or no. Obadiab went to further Gods worke. Abab to satise his owne lust; and to further the Devils worke. Man purposeth, but the Lord disposeth of the purposes. He can bring light out of darkness, good out of evil; as the Bee honey out of weeds. *Doct.*

Doct.

The sharp and short salutation that Abab gives to Eliab, Art thou bee that art the troubler of Israel? *Verse 17.*

Prophets

Doct. Prophets commonly censured for Authors and Fautors of Troubles.
Verf. 18. *Eliab's* answer to *Ababs* accusation. Where read,

1. Vindication of himselfe, *I am not.*

2. The just Taxation of the King. *It is thou and thy Fathers house.*

Doct. 1. 1. Many see faults in others, not in themselves.

2. Kings may be blamed.

3. Man is the author of his owne misery.

4. Disobedience to God the cause of all misery to man. When men forsake the fountaine, they dig to themselves pits that will hold no water.

V. 19, 20 The Prophet having told the King what he had done against him, tells him what he must doe for the Lord; *Eliab* came with a message from the God of heaven, therefore commands *Abab*, and directs him.

Doct. All *Israel* must appeare on mount *Carmel* before this despised Prophet.

God can and will honour those whom the wicked of the world condemn, disgrace, and persecute.

The 450. Prophets of *Baal*, must come with the 400. Chaplains of *Jezabel*.

Doct. All things and persons must subject themselves to heavens decree.

Doct. God can and will call to an account notwithstanding Prophets, people goe along in their sins.

Psal. 50. Thou thoughtst I was like unto thee: but I will set thy sinnes in order before thee.

Pleasure of sin may goe before, when paine for sin shall follow after.

If the paine of the head-ach were before the pleasure of the wine, none would be drunke.

If sinnes wages were fore-seene, the worke thereof would not be so willing.

Verf. 20. So *Ahab* sent unto all the Children of *Israel*, and gathered the Prophets together to Mount *Carmel*.

Abab executeth *Eliab's*, or rather the Lords commands, and that speedily.

Doct. Kings hearts are in the hand of the Lord; what hee commands, they must fulfill.

The Congregation must be assembled, the King, Prophets, people, being gathered together.

Verf. 21. *Eliab* proponeth his Text as the foundation for his ensuing words and Actions, which are the words for my Text at this time, *Why baile yee so long betwene two opinions.*

A word spoken in season (saith Solomon) is like apples of gold in pictures Prov. 25
of silver. 15.

There are times of halting, and here is a Text of halting. *Therefore Text and time agree.* Here you see,

1. A question propounded to the people; *Why halt yee so long between two opinions?* 1.

2. An answer framed for them in a truth supposed.

If the Lord be God, follow ye him: but the Lord is God, should they have inferred. Therefore we ought to follow him. Argum. 2.

3. The obstupefaction of the people: *They answered not a word.* 3.

In the first, note

1. The specification of their sin, *Halting.*

2. The aggravation of it, *Why halt yee so long?*

3. The facility of walking uprightly in the way of Truth.

They were not twenty seducing mizmazing errours (as in these Realm-reeling times) but only the rocks of two opinions, the Lord and Baal.

In the third wee see the wilfull obstinacy and blindness of the people: *They answered him not a word.*

They had some-what in their minds, though they had nothing in their mouths.

They were convinced by the truth of the Prophet proposed. But they were unwilling to be converted or reformed, by reason of the example of the Princes long customes thereto by the multitude of the people, and their seducings through the numerosity of Baals Prophets, which were 450. and Eliab but one against them all.

In the 2^d. part we may read the rule of unerring direction prescribed, and by all to have been observed. *If the Lord be God, follow ye him: But he alone is God. Ergo.*

The first is the Checke

The 2^d. is the Cause.

The 3^d. is the Cure

} of Halting.

Or take the division, if you please, more briefly thus.

1. A Reprehension. *Why halt you so long between two opinions.*

2. A Caution, Limitation, or Direction. *If the Lord be God, follow him.*
If Baal be God, follow ye him.

3. The non-pluss obstupefaction or obduration of the people, who though they were convinced of, yet would not be converted to the truth.
They answered him not a word.

Its a great sin and shame to halt between God and Baal, truth & error. Doct. 1.

Those that are good will show zeale for God; or zeale of Passow a spee- Doct. 2.

all

all helpe against peoples halting. Or downe-right Doctrine must throw downe sin and Idolatry.

Doct. 3. People continue long in a limping condition notwithstanding long and sharp reprehension, *Why halts ye so long.*

Doct. 4. Many are yet to seeke and resolve which is the true God. *If the Lord be God.*

Doct. 5. God alone is to be followed. *Follow him.*

Doct. 6. Men are oft convicted, before they are once converted.

These are some generall Doctrines deduced out of this verse worthy your serious consideration.

These are some fruits which fall from the tree of this Text, at the first touch thereof. In the handling whereof, Had I either the open utterance of *Paul*, or the eloquent tongue of *Tertullus*, or the well-tuned Cymballs of *David*, or the shrill-sounding bells of *Aaron*, or the silver Trumpet of *Hillary*, or the golden mouth of *Chrysostome*, or the mellifluous speech of *Origen*, or the thundering voyce of *Pericles*, these truths then would both finde and leave you attentive.

But I shall prosecute only the first Proposition ayming to apply it to these halting times.

Doct. 1. *It is a great sin and shame to halt between God and Baal, truth and error, light and darknesse, the word and the world, Christ and Belial.*

Reas. 1. Because there is no communion between these, & yet such halters make a communion and union between them; they joine together what God hath put asunder: and they put asunder what God hath in his Word and will joyned together.

1sa. 5. 20. *They call evill good, and good, evill; they put darknesse for light, and light for darknesse, they put bitter for sweet, and sweet for bitter.* Now such sin greatly, because God denounceth woes so sharply against them, nay more woes than against other grand workers of iniquity; because these are wise in their owne conceite.

Reas. 2. Because these halters will be wiser than God. give Christ the lye, set the holy Ghost to schoole. *No man can serve two Masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.* Ye can say these halters; we can serve God in the morning, and the Devil in the afternoone: one Master in the Temple, another in the Tavern. We can comply with *Romish beads* while we are in their company, and with *Quakers* when we are in their company; honour and tooth *Papists* and *Purkians*, and dispute in matter.

Reas. 3. Because these are most notorious hypocrites; they think they can be rob hard for, and deceive both God and Devil: they halt between God and Mammon, Christ and *Belial*; purity and Popery. They have a tongue for the

the Court cause, and a tongue for the Countrey cause. God calls for the heart; *Prov. 23. 26. My sonne give me thy heart.* Satan will be content with halfe the heart: God is herein more covetous than the Devill, he will have a King, if all or none: the Devill will be contented with halfe, because he knowes if 33.34. he have any, God will have none. Let such consider if it be good to seeme to be rich, it is better to be so; if good, to seeme to be good, better to be so; if it be bad, to seem to be bad, it is worse to be so. Either therefore bee as thou seemest to be, very good; or seem to be as thou art indeed, very bad; If the Lord be God, follow him; if *Baal*, follow him. If thy own private be to be preferred before the publique prefer it, if the publique be to be preferred before the private prefer it, else professe thy selfe to be an hypocrite, more woes are denounced against such than against any sinners; eight severall woes in *Mat. 23. 13.* denounced against them.

Use 1.

In the first place this may serve to inform us touching the Cause why so many faithfull Preachers are so zealous that they lift up their voyces like Trumpets; when Trumpets lift up their voyces like Preachers, the glory of God, love of Christ, care for the Kingdomes lawes, liberties, constraine them. *Obadiab* dissuades *Eliab*, ver. 10. *Abab* reproveth him, ver. 17. God commanded him, v. 1. Whether it be better to obey God or man, judg ye, *Act. 4. 19.* Sin labours to destroy the word in the mouths of Ministers, & Ministers labour to destroy sin in the hearts of hearers; when fire and water meet there is great ratling and hissing. Paint a fire on a piece of cloath, and cast it into the water, and no noise at all, nor contraries, therefore no combat. If ministers come with painted fire, with filken sayings, flattering words, saying *all is well*, no wonder if men halt, limp, trip and fall into the down-fall of damnation, feele hell before they feare it: Is it not therefore lawfull, necessary, to rescue mens soules as brands out of the fire? *Lev. 19. 17.* *Thou shalt not hate thy Brother in thy heart, but reprove him plainly.* Were not the people here by the zeale of *Eliab* first convicted, then converted, crying, *The Lord is God, the Lord is God.* Can it be bad to be zealous in a cause that is good, to preserve a plant from withering, a Beast from drowning, a sheepe from wandering, a house from firing, a ship from sinking, a Citie from sacking, and Kingdomes from destroying, to save a soule to turne a sinner from the evill of his wayes? As cold oft breeds an inflammation, so the luke-warme devotion of many Pastors. People have enkindled Gods wrath, and Gods wrath hath blowne up these sad combustions wherewith the Land is almost consumed, should not the *Beaumes* labour to take out fire with fire, the fire of Gods wrath by the fire of the Spirit to preserve from everlasting burnings? The lungs and lips of Preachers that are touched with a coale from Gods Altar, are powerfull bellows to blow up the dying fire of zeale; Is not this Gods worke? and must not they be ser-

Use 2.

Jer. 6. 29.

ROM. 12.
11.
14. 63. 15.
& 9. 7.
2 King.
19. 31.

sent in Spirit that will serve the Lord? whose work can never be done while they freeze at it. It is God: zeale that must doe all for us, and must not our zeale doe all we can for him? Did Christ sweate, that the Christian should freeze? must not all redeemed ones be zealous of good works, Titus 2. 14? Hanniball by fire made way over the Alpes: so must Ministers by zeale over the mountaines of oppositions, the tops whereof will not be climbed without great strength, violence, and vivacity.

Palmes are the Emblemes of victory, but they love to grow in a hot soyle. All would have Palma, heate is the meanes for them.

Fervency in a Christian is the grace of every action; Ministers must perswade to be zealous, else people cannot repent: and they must repent, else Christ will not come in, and sup with them, Rev. 3. 19. And must Ministers perswade others to be zealous, and shall they be dull, cold, lukewarme themselves? Wisdom is justified of her children; the people, place, Text and time call for it. Thus having with the Cock, clapt my wings on my owne breast, give me leave to crow unto others also; to shew men their present sin, to prevent their future shame.

Use 2.

Christ lookes on all Newterallists as on enemies, not as on friends; Why bala ye so long, seeing it is a great sin and shame? Mat. 12. 38. He that is not with me is against me: and he that gathereth not with me, scattereth abroad. Aut mecum totum veni aut totum amitte, saith Greg. Proditor est veritas, qui aut libere non pronuntiat aut non sufficienter eam defendant, saith Chrysost.

Traitors are the very off-spring of Judas, shamefully exposing themselves to the scorn and hatred of all men, both good and bad; It happening to these neutralizing middle-men, as to those that dwell in the middle roomes of some high building; as they are smoked and smothered by those that dwell under them, and polluted with dust and filth of those that dwell over them: so smoake and smother, shame & disgrace are the portion of such neutrall middle people. They that cleave heartily to neither side, are justly suspected and abhorred of each side; hee that is neither thoroughly for God nor man, is rejected both of God and man.

Doe not therefore say (in these dayes of danger) as sometimes Cato the Roman did in the Civill Wars betweene Caesar and Pompey. *Quem fugiam video, quem sequar non video*, I discern whom to flye, but not whom to follow. Christ is to be daily followed, or the curse of Meroz to be expected, which words I wish (as once Chrysostome did that sentence, *Eccles. 2. 11.*) were engraven on the doore posts into which these Politicians and Neutralists do enter, on the Tables where they sit, on the dishes out of which they did eat, on the cups out of which they did drink, on the beds whereon they did lye, on the walls of the house wherein they did dwell, on the garments which they did wear, on the heads of the horses on which they did

Mark. 8.
34.
Judg. 5.
23.

doe ride, on the foreheads of all those whom they doe meets, that they might learne and continually remember, that there is a bitter curse attending not onely those that powerfully oppose Christ, but those that neglect to assist him. But men should doe rather as the noble Souldier (in *Erasmus*) did to one that told him a most numerous Armie was against him, Answered *Tanto plus gloria referemus, quanto sunt plures, quos superabimus*; The most numerous opposers make the Christians Conquest the more illustrious; Christs faithfull Souldiers they are all glorious Conquerours, they have alwayes Crownes, though sometimes they are enforced to swim to them in streames of blood: take to thee therefore the heart and courage of *Shammab*, one of *Dauids* Worthies, who stood and defended the field when all the rest fled; He that stands not by his Master in the time of danger, is not worthy the name of a servant; shouldst thou helpe the ungodly, and love them that hate the Lord, therefore is wrath upon thee from before the Lord, 2 *Chron.* 19. 2? Such as turne with the Weather-cocke, and field of Corne with every blast, will the Lord account as his Servants, Friends, and Souldiers?

2 Tim. 4. 2.

2 Sam. 23
12.

I have read of a Creature which they call a Hedge-hogge or Urchin, which hath two holes, the one towards the North, the other towards the South; if the winde blowes Northwards, it stops that hole, and opens the other towards the South, if the winde blowes Southward, it stops that hole, and opens the other towards the North; So these Neuters, if the one Armie comes to quarter in their Coasts, they stop the mouth of exclamation against them, and open against the adverse Armie; if the other Armie come, they stop their mouths in speaking any thing against them, and open them wide, to rage and raile freely against their opposites: or I may make the application thus; while the Parliament went on smoothly in the beginning under the faire gale of probabilitie, to land the ship of intended reformation upon the shoare of long desired and happy successe, not a mouth then was open against them, but when a Boreas blast comes against them, an Euroclydontizinge (i) a quiet-saying-opposing-storme, a State staggering, a Realme-reeling tempest, under the power of Prerogative Command, then men began to open their mouthes at large, ready to cry downe the very same Parliament, by their invectives and imprecations which they had a little, yet long before, cryed up, in their desires and earnest prayers to God; so mutable are these dissembling temporizers, when all things concurre not with their carnall contents and earthly hopes. What will these neutralizing double-minded persons say, or how will they answer for themselves, if they live to see the warre ended? Shall I guesse at their answer, and then you may guesse at their Ambodexterisme and palpable hypocrisie? I thinke (when these civill or rather uncivill warres

are ended) they will answer to such as heard them in speeches, and knew them in actions to play fast and loose, to be Jacke on both sides, they will answer, I say as the Dunsticall Doctor, or equivocating Astronomer answered; which Story I have read in a Sermon preached at *Pauls Crosse*, (if my memory sayle not) above forty yeates agoe, which Pedigree of place and time, I name for the more Authorities sake, that it may not be an occasion to move laughter in the hearers; yet, howsoever the guiltie may laugh at the hearing of it, the innocent may weepe for the laughter of the guiltie: This Astronomer in a Moone-shine night walked up and downe the streets in a populous Towne, and looked up unto the Starres, and the people flocking about him, asked him, What weather Master Doctor? What weather? Very foule, quoth he, very foule; and walking along into another streete, and looking into the skie, the people came to him and asked him, What weather, What weather, Sir? To whom he answered, Very faire weather, very faire; afterward the weather proving foule, the people that dwelled in the second streete meeting the Astronomer, said to him, You were deceived Master Doctor, you told us wee should have faire weather, but it proved otherwise; To whom he replied, I did but jest in what I spake to you, but aske the men that dwell in such a streete, what I spake to them, I spake in earnest unto them; So such linsley-wolfsey-mungill-motley-minded-men, being hereafter told, you said such an Armie was in the right, and the other in the wrong, will reply when they see the issue, I did but jest in what I spake in such a Cause that I see now funke, but I spake in earnest touching the Cause which I now see stand, and hath prevailed. Like the man mentioned in *Macrobius*, who in the warres between *Anthony* and *Augustus*, had two birds or Parrots; He taught one of them to say, *Ave Imperator Antoni*, and the other, *Ave Imperator Auguste*; so that whosoever got the day, or won the victory, still he had a bird to give him the congratulation of all hayle, or God save you Emperour, whether it should be *Augustus* or *Antonius*; so unfixing persons in these siding times have a bosome-bird in a readinesse to salute either prevailing partie with a joyfull acclamation of God blesse and prosper you, &c. Whereby they become guiltie of the sinne here reprov'd, namely, of *balsting between two opinions*. The word signifies, a lameness on both feete; the same word that is translated *hale*, signifies lameness on both feete, which is used to expresse *Mephiboseth's* lameness, 2 *Sam.* 4. 4. *Jacob* had but one side lame, therefore there is another word used in *Gen.* 32. 31. *And as he passed over Pennele, the Swinne rose upon him, and he balied upon his thigh*. These Neutrallists are lame on both feete, they neither serve God, King, nor Countrey cordially. God looks upon divided worship as no worship: *The Idolaters feared God, and worshipped Idolls*; and in the next verse it is said, *they feared not God*.

Those are threatned severely that swearer by the Lord and by *Maschom*, Zeph. 1. 5. If the Parliament be not for the weale of the Kingdome why gavest thou a voyce to choose them? If they be for the weale of the Kingdome, why doest thou not in words, judgement, and practise, adhere to them still? Consider what infamie will befall thee, every one points with the finger, saying, There goes an Hypocrite, Shifter, Turne-coat, neither hot nor cold, a traytor to his Countrey; These Apostatizers either from Parliament, or from their Countreys good, doe resemble the Devill, for what makes the Devill so black but his Apostasie? What other are such receders? When the *Lycaonians* saw the miracle that *Paul* wrought in curing the Creeple, they cryed out, *The Gods are come downe amongst us in the likeness of men*, Act. 14. 10, 11. But when the *Barbarians* saw the Viper upon his hand, they cryed out, *This man is a Murderer, to whom vengeance suffers not to live*, Chap. 28. 4. When at the beginning of their sitting, the Parliament cured such as were creepled in their Estates, and Liberties, when they took away *Ship-money*, *Monopolies*; When they made the lame to walke, opening prison doores to such as were in bonds; when they made the dumme to speake, opening the mouthes of many silenced Ministers, then they could say, *Oh this is a blessed Parliament*; but when they saw Malignants, Flatterers, and Papiſts up in Armes, then men beginne to change their note, and why, O peace, peace, peace upon any termes, yet the Sunne is the Sunne, though sometimes clouded; Doth not the Lord command, *Love Peace and Truth*, nay, Truth and Peace; must not peace and holinesse be followed of all? Have not the Parliament petitioned againe and againe for peace; doe not wee pray daily for it? doe not our Armie fight for it?

Zech 8. 16.
Verf. 19.
Heb. 12.

Pyrrhus fought three sore battles against the *Romans*: in the two first he got the victorie, but with so great losse of his men in both, that it was said of him, for the first he might *gloriarī magis, quā gaudere*, brag of his victorie, not rejoyce in it; for the second, he was heard himselfe to say, that if he got such another victorie, he was undone. Conditions of peace (after the first victorie) were offered by *Cineus Pyrrhus* his Ambassadour in the Senate, and many among the *Romans* were apt to encline to it, as being disheartned by *Pyrrhus* his victorie. *Appius Claudius* having notice of it, devoted to privacy for a long time, aged and blinde, caused himselfe in his Couch to be carried to the Senate-house, and said, Worthy Patriots, I have hitherto with sore griefe endured losse of sight, but now hearing your inclination to conclude such a dishonorable peace with *Pyrrhus*, a professed enemy to *Rome*, it now troubles me more that I am not deafe also, that my eares might not heare of such an infamy and reproach to such a renowned Citie of *Rome*: you may make the application.

Quest.
Answ.

But you will say, who are Neuters?

Est neutralis Genus, signans rem non animatam. Lifelesse men.

A cursed generation of men who seeme not to know their right hand from their left, nor which way to turne. One compares these to the shadow of a man; Another to a picture commonly seene in *Flanders*, and too often, I beleeve in *England* also. In which there is a thing they call a Christ on the left hand, another thing they call the Virgin *Mary* on the right, and in the middle a third thing called a *Catholike*, with this inscription before him, *Cui me vertam, nescio*. Let us apply it to our times; Christ and his truth are on the right hand, (for he hath too long been set on the left hand, let us now endeavour to set him on the right) the Devill and the Pope on the left hand; the Faith, the Law, Religion, and Liberties of the Kingdome are on the one hand; Popery, slavery, prophanenesse on the other hand, yet *Cui me vertam nescio*; he knows not which side to take, is not he a Neuter? On the one hand are the great Councell of the Kingdome, who have lost much outward liberties and profits, to procure peace for the Church, and puritie for Gods worship; on the other hand are left-handed men, Robbers, spoylers, murderers, roaring Lyons, devouring Wolves, who labour to fight in Popery to the Church, beggary to the State, and slavery to the Subject, yet *Cui me vertam nescio*, to what hand he may turne he cannot tell.

Hell. 4. 46.

Esa. 22.

Is. 13, 14.

2 King. 9.

32.

Goe, fast and pray for us, wee will doe so likewise, say Gods faithfull people in their misery; *Goe feast and play, swill and sweare*, say Athitticall Papists, and popishable persons. God on this day calls for fasting, the Devill calls to feasting, to riot, sports, works of calling; God calls to weeping, mourning, baldnesse, girding with sackcloth; And, Behold, (and indeed it commands admiration) joy and gladnesse, *slaying Oxen, killing sheepe, eating flesh, drinking wine, and saying, Let us eate and drinke, for to morrow wee shall dye*, if wee beleeve Preachers prate, yet *Cui me vertam nescio*, sayth your meale-mouth'd ling-medly-man, your carnall Politician. It was revealed in my eare from the Lord of Hosts; Surely this iniquitie shall not be purged till wee dye. *Equis mecum?* who is on my side who? throw downe this cursed *Jezabel*, painted piete, Romish Idolatry, Image-worship, false worship, who will rise up, with mee against the evill doers, who will stand for mee against the workers of iniquitie? *Psal. 94. 16.* Who will come up to the helpe of the Lord against the mighty, *Judg. 5. 23?* Yet most men will stand with their hands in their pockets, and their coyne in their Coffers, and will not come forth and shew themselves. I will not undertake to propound a way to reforme them, I thinke I can discover some cause of their encrease; pitty, lenity, connivency towards them; pitty shewed to enemies, is cruelty to friends; Is it not against the law of nature, that they who are without

without naturall affections, should enjoy the common gifts of nature, light, ayre, fire, water? Is it not against the law of Nations, Armes, that those Subjects should enjoy the priviledges and immunities of Subjects, who see with open face the enemies destroying all these; yet lay it neither to head nor to heart?

They that are the same, and have done the same, for doing whereof others their neighbour-Neuters have had the skin torne from their flesh, and their flesh from their bones, these do deserve to be cast out of the land. But these dissembling Neuters are the same, and doe the same which they did in former times that were so punished, therefore these Compounds deserve no favour, but to be cast out of Citie, Countrey, Kingdome. The Parliament accounts such no better than professed Malignants, (I thinke they are worse;) true friends to the Parliament should not esteeme them undangerous enemies to Church, and to the Common-wealth, these get to an upper place (if not in scituation, yet in speculation) as *Metim Suffesius* did, spying which side is strongest and likeliest to prevaile, and then towards that side they will wheele about and joyn themselves; But what reward did his carnall compound policy, his divided heart promote him too? My Author saith, that the body of *Metim Suffesius* (who stood neuter in the warres between the *Romans* and the *Fidenates*, to spy which side was strongest, that thereunto he might turne) was adjudged by a Councell of warre to be tyed to two teemes of horses, which halled contrary wayes, so his body was drawne asunder, and pluckt into two pieces accordingly. The portraiture of which Teemes halling, and *Metim Suffesius* body so drawne asunder, I wish were set upon the walls of the houses, where such Compound Neuters dwell, or on the horse-heads, on which they doe ride, or on the sides of the cups in which they drinke, or on the bedsteads on which they lye, that they might learne by other mens harmes to beware of falling into the like sinne, for feare they fall into the like punishment.

You know the History of the men of *Succoth* and *Penuel*, what *Gideon* desired of them for their wearied Armies in the pursuite of *Zeba* and *Zalmunna*, the *Succothites* jeered at him, *You will returne us our bread when you have your enemy in your hand.* When will that be? Your enemies are Kings, and Kings will helpe one another; they have power; you are weake, think you to overcome two Kings with your three hundred tyred Souldiers, there is a great peradventure, disadvantage. Wee will see the successe first cleerer, you question not the victory, its a great question to us. *Are the heads,* &c. you know what followes, as *Gideon* threatned to deale, so he dealt with them, he tooke the Elders of the Citie, and the thornes and briars of the wilderness, and with them he taught the men of *Succoth*; he taught them?

a fore

Iudg. 8.

Ver. 16.

Lake 10.

a fore teaching, a fearefull sight to see so many bloody bones to start out of the flesh: a sharp, but very exemplary for unfiding men in these fiding times; They that will not be taught by precepts, must be taught with paine, I wish such briars and thornes grew and were sene in the hedges that mounded in the grounds of such Compounds, fearefull, saint-hearted, cowardly, hypocriticall, dissembling, lukewarme, false-hearted, trayterous, neutralising persons. You know the parable of a man travelling falling among thieves and wounded; that which was in parable then is in practise now, the Land is fallen among thieves, or thieves rather have fallen upon the body of the Land; should it not work pity, compassion in all that see it? are they *Samaritans* that regard it not? woe, woe to the lookers on, and passers by. Curse yee bitterly such *Mercurites*, Judg. 5. 23. In cursing curse, never cease to call for a curse. *Junius* renders it *Indefinenter*, *Cursed be he that doth the worke of the Lord negligently, and that keeps his sword from blood*, Jer. 17 3. If negligent workers? What, no workers? that are like standing water, that neither ebs, nor flowes?

These Ambodexters who are Compounds that care not what side prevailes, shall be rewarded as Neuters, shall not have Gods protection; all left-handed persons shall be put on Christs left hand, shall be sent away with a *depart from mee*; God comes to helpe all simple ones in their misery; and all such will helpe the Lord in his misery, *Mat. 25. 35, 36. For I was an hungred, and yee gave mee meat: I was thirskie, and yee gave mee drink: I was a stranger, and yee took mee in; naked, and yee clothed mee; I was sicke, and yee visited mee; I was in prison, and yee came unto mee.*

Use 3.

Having shewed the sin, and shame of these Neuters, I now come to shew the Cause and Remedy of their Maladie, in the third Use; which you may call the Solution of the Question, or satisfaction of the Doubt, or removal of the rubs in the way, or which I call (in the Title for these times) *the Causes and the Cure of halting*. These people spake not a word to *Eliabs* Question, yet they murmured in their minds, though they manifested it not with their mouthes. But now people both mutter inwardly, and mouth it outwardly, why they halt; viz.

1 Cause.

Many, yea, the greatest part, even of the Parliaments Members, have deserted the Parliaments Cause: Doe you not thinke they did it out of Conscience towards the Kings side?

Answ.

And what thinke you of those few that are turned from the King, and offered their service to the Parliament againe, confessed and recanted their error, and wondered that they could be so farre seduced to take up Armes against that Parliament which they had taken the Covenant to maintaine? What if many have betrayed their trust, and deserted Parliament and Kingdome, doth this justifie their perfidiousnesse, and halting condition,

or condemne the sincerety of such as goe on uprightly without backsliding? Can any man have any colour to free them from never dying infamie, who made elaborate Orations, faire promises, loud protestations, *That they would live and dye with the Parliament*, to spend their lives and fortunes in the cause; confessing that *to be the cause of God*, & yet either through feare, or hope of favour, have forsaken that Cause, (which at first they then so strangely maintained) and have been instruments of betraying much innocent blood, and bringing more cares upon the heads of those that have continued constant. If the Kingdome stand, doubtlesse such Traytors shall not long stand in credit or libertie, but shall be brought unto condigne punishment, that others may feare Apostacy, and the sincere be cherished in their fidelity. If the Kingdome doe not stand (for a house, a Citty, a Kingdome divided cannot long stand) God will finde them out and reach them a rap; for cursed be he that putteth his *band to the Plough, and looketh backe, is not fit for the Kingdome of Heaven*. How can it be expected otherwise, but that Gods curse and shame with men, should overtake such run-awayes, and all other dissembling Neuters, who seeme to be so high in eminency above others, yet have discovered such base spirits, when as the lowest peasant would hardly be perswaded to doe more monstruously, nay, scarce Heathens would have been hyred to doe so much: Let such dissemblers *never account hypocrisie a sinne, or sinceritie a grace, nor Christianity an honour unto them*.

Luke 9.

What doe they discover themselves to be in the hearts of all that know them, but base peasantly spirited spectacles of disgrace and infamie, in betraying their own certain proprieties, liberties, (in hope of uncertain honours and profits in the Clouds,) yea, captivating and slaying their owne posteritie and children, together with the Inhabitants of a whole Kingdome? If the Members departed be the greater number than those that stood sound, why did not those continue in the House to have overvoted the rest, and so have carried on their designe with more ease and safetie, with lesse charge, danger, discredite, to themselves, their fortunes, and their posteritie, which now they are lyable to undergoe? Howsoever, many simpletones in the Countrey may be perswaded and deluded that the greater part of themselves are departed to the Kings side; it is a grosse untreat, for it is reported for truth, that about (some say at least) 248. are in or of the Commons-House, and I hope the sight of the perfidious, gives not disanullity to the rest?

But let the number be few or many, the Cause is one and the same still as at the first, and their Call lawfull, and if many more should betray their trust, is not the Kingdome, the people bound with person and purse to preserve the rest that labour to preserve their Religion, Lawes, Liberties, for themselves, and their posteritie?

The

The fewer they be that have stood permanent when so many have been Traytors, it is so much the more honourable to the former, as it is vituperable, and dishonourable to the latter.

Hadst thou not a vote in choosing them particularly? If so, why shouldest not thou have a heart and a hand to defend them in the generall, which consisted of so many particulars? *Why baldest thou so long? Why strippest thou at the stone of offence?* Which may so easily be removed, if thou wouldest but cast thy eye of Reason to consider thereon.

2 *Can.* The examples of other great ones so increasing, adhering to the King in the Kingdome.

Answ.
Psal. 2.

Shall Christ be set upon the footstool, because great ones will not endure him on the throne? Doe not the Scripture tell us, that *Kings of the earth stand up, and Princes consult together against the Lord, and bin annoyed, saying, Let us breake their bonds, and cast their cords away from us.* Why doe the Heathen rage when God will continue his Sonne upon his holy hill? You know it is a truth, *Greatnesse is seldome accompanied with Goodnesse:*

1 *Cor.* 1.
26.
Psal.
Col. 3.

Not many wise men after the flesh, not many mighty, not many noble are called. Their bellies are filled with the hid treasure of the earth, therefore they seldome have appetite to hunger and thirst after that life which is hid with Christ in God. They so minde Belly-blessings, as that they neglect the care of spirituall mercoes. Yet a Pearle is a Pearle, is precious, though many with the Cocke preferre the Barley-Corne before it. Greatnesse attended with goodnesse, is like apples of gold in pictures of silver, (*as gratior est virtus veniens e corpore pulcro:*) Pietie in Majestie is most eminent,

Psal. 133. 2.

transhient, and communicative; it is like *Aarons* oyle that descended from the head to the Beard, and so to the skirts of the clothing; the Family, the Parish, the Countrey shall smell more fragrantly, be animated more cheerfully, hold out the more constantly by the good examples of the mightie. As *Labans* flocks increased the better for *Jacobs* sake, and *Potiphars* affaires succeedeth the more prosperous for *Josephs* sake. And *Pauls* fellow-passengers sped the better, were landed more safely for his sake: so meane ones, Tenants, children, families, thrive and grow the better, are more good and constant by reason of the goodnesse and constancy of their Superiours. They being as a great Oake, which standing yeeldeth shelter and safety to them that stand under it; but falling crusheth down the underwood neere unto it. They being as fresh fish, which if it be sweet in the head, thou mayest taste of the whole body, but if the head stinke, the rest of the body is tainted; if the fountaine be polluted, can the channell be cleane?

A& 27.

Are not great ones, Landlords, Gentlemen, as fountains, as heads, as Oakes: they being for the greatest part so corrupt, rotten, velle, is it any wonder their Tenants, neighbours, underlings, dance after their pipe?

Jeremy

They went to the people to expect information, but found it not, they were simple ones, unlettered ones, had not so much leisure, books, ability, opportunities: he went therefore to the great ones, looking for better things from them, but these altogether broke the yoke, burst the bands. He could not expect the common sort to be good, when the great ones were so bad. *Do any of the great ones, the chiefe Priests and Pharisees beleve on him?* How dare you move one way, when men of high place looke another way?

Ier. 5. 3.

Ioh. 7. 48.

As heads of some Master or Captaine, that became he was crooked back, so all the rest of the Schollars or Souldiers crooked, as the fluttering leavins said, *Autumnus resonat, rego.* Dost my Master say thus? he doe I also, dost he deny it? I deny I also. The cowardize of the Gentry have been a great hable to the Countrey, because *exemplum pravales in re qualibet*, they have been content to make Kings to be Gods, that they themselves might be Kings. But consider how God hath instructed their Cancellars, and defeated their hopes, *Parvum montes nescitis radicularum.* They conceive a multitude, and brought forth a lye. They have expoiled themselves to the house, and contempt of all good men, because they permit their greatnesse to bid adiew to goodnesse. They caught after the shadow, and so have lost the substance too; and they have but the bones of *Pemphix* left for them, the flesh being devoured. Stumble not therefore at those bones, have not their persons in admiration, take not their evil actions for imitation, seeing *great ones are seldom good ones*. Many future generations shall call them cursed, because they came not forth to the help of the Lord against the mightie; they had not a foot to stand upon in the gap, they had not a hand to make up the hedge for the Land, that the Lord might not desert it, *a mightie ones shall be mightie to tempte.*

Ezek. 22.
30.

1 Con.

2 Con.

3 Con.

Answ.
Prov.

Because they none against many means enjoyed more by them than by other men.

Because they caule many to fall through their default: which if people did beleve, they might be preserved from halving between two opinions. Let people therefore for their preservation against the danger of this stone of offence, pray often to the Lord, that he would make *great ones to be good, and good ones to be great.*

Misprision or overprizing of Prerogative, hath blinded the eyes, and crippled the teete of many a man: the Parliament, the people, the Souldiers (say many) oppose the Kings Prerogative, this makes many halt and stagger.

The honour of a King consisteth in the multitude of people. Those that labour most to diminish people, doe most dishonour a Prince. If the Kings of this Land have not a power to contradict the Censure and Judgements of inferior Courts, should they have power to contradict the supreme Courts?

Courts or Judicature? 'Tis true, the Lawes of the Kingdoms are called the Kings Lawes; not that either he made them, or can at his pleasure alter them, but that he is or ought to be the *Conservator of them as well as the Consenter to establish them.*

Hen. 4.

It is true, a King of this Land wrote to the Parliament, saying, *Nolumus Prerogativam nostram disputari*, but they answered his *nolumus* with a *nolumus*; *Nolumus Leges Angliæ mutari*. Is it not just that Princes should be ruled by Lawes? otherwise their will would be a Law, and so instead of Statutes, there wou'd be an Arbitrary, a Tyrannicall power, which might increase to infinite, to monstrous shapes, that either ignorance, impietie, lust, or ambition of Princes should bring forth. If all Law and power lay in their own breasts, a Kingdoms could never promise themselves security, longer than a pious and prudent Prince reigneth: But as the King changeth, the Lawes and Governments of the Kingdoms must alter: And he that out-lives (as it may happen) two or three Kings, shall not know what is the Law of the Land, or what to call his owne. Because he must not be beholding to Law, but to the will of the King for what are his rights and proprieties.

By whose sole permission he may say, *This is mine*. When Lawes and Law-makers are suppressed, are not the Subjects (for whose sake they are made) oppressed? When the former loose their power and priviledge, the other loose their due and propriety.

As the head is ordained for the good of the members, and not the members for the good of the head; so a Christian King is ordained for the good of the people, and not the people for the good of the King; 1. principally. I am the head, you are the members; I am the Shepheard, you are the sheepe; I am the husband, you are the wife. And will any man think me a Christian King to be a Poliganist; said King James in his speech to the Parliament March 19. 1603?

The Archbishop of Mentz wrote to *Erasmus* to resolve him what he thought concerning the writings of *Luther*? *Erasmus* returned answer in writing, that many things in the Writings of *Luther* were condemned as wicked and hereticall, which in the writings of *Bernard* and *Augustine* are accounted as holy and sound; so many things were of esteeme as good and commendable in the dayes of King *James*, which are condemned as wicked and abominable in the time of King *Charles*. As though the over-prizing of Prerogative, should pull downe all authoritie of Lawes, or Priviledges of Parliament. I will neither professe so much ignorance or arrogance, as to prescribe a way, as to delineate the disproportion, to compose the differences touching Princes Prerogatives, and Parliaments Priviledges: I know this point hath been pulpitized and in print Pressed by farre more able heads and hands than my selfe.

If

If Kings may doe whatsoever they please, what need then of any Parliament? If there be no necessity of Parliament, what need the troubles of Subjects to chooſe Knights and Burgeſſes, or they called, to ſit being choſen? If there be a neceſſitie of Parliament, why ſhould they not be conſulted with? If conſulted with, why ſhould not their Counſell be embraced? The Counſell of *Baſſil* in the time of *Henry the ſix*, decreed that as the Authoritie of a generall Councell, is above the Pope; ſo the Authoritie of a generall Aſſembly of a Kingdome, is above the King, which is to be ſubjeſt to Lawes. All ſuch are to be eſteemed, as flatterers, who attribute ſuch large authoritie unto Kings, as that they will not have them bound under any Lawes: ſuch talke otherwiſe than they thinke. Chriſt himſelfe (ſaith *Jewell* in his Apologie) at the beginning was univerſally received and honoured through this Realme by aſſent of Parliament, and without aſſent of Parliament, the Pope himſelfe was never received, no not in the late time of *Queene Mary*.

Dion praised *Trajan* the Emperour, becauſe when he ſet a Tribune over the *Pretors*, and put a ſword into his hand, he ſaid; *Hoc pro me uere ſi juſta imperaues, ſi injuſta, contra me.*

You muſt know, *Plus vident oculi, quam oculus*, a few private ſpirits, may not be conceived to diſcerne more than the choicest wits, moſt learned and pious judgements in the whole Nation, who have been brought and kept together (in the middeſt of all difficulties and dangers) by Gods wonderfull providence, and by the earneſt prayers of many thouſands of people in the three Kingdomes.

Parliaments may erre, and I thinke this doth, if they doe not redreſſe injuries preſented, and performe the Declarations printed, and promiſed to be confirmed; and may not one man, one King, much more erre? Doth not *Solomon* ſay, *Take away the drefſe from the ſilver, and a veſſell of uſe ſhall be to the ſiner*? Is not the King the ſilver, the wicked Counſell as drefſe? Doe not the next words make the Reddition, *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſſe*? Wilt thou be preſerved from this ſtumbling ſtone, this cauſe of halting, conſider what he ſaid, that was a halting perſon, and after profeſſed and promiſed up-rightneſſe, &c. *Sir Edward Dering*? I ſaid, quoth he, whileſt I was at *Oxford*, I did beleve the King might ſafely goe to *Weſtmiſter* with forty men. I then ſaid ſo, and I thinke it will not be well till the King doth ſo. Oh, that God would raiſe up unto his ſight ſome upright ones, that from halting perſons (that have ſeduced him) they may become perſwaders of him to returne in perſon and affection to his great Counſell.

The greateſt part of the people, adhering rather to the Court, than Kingdomes Cauſe, make men halt, in head, hand, and heare, doubting whether

Pro. 25. 4.

4. Cauſe.

that it be better to goe forward, or to still in the Common Cause.

Answer.

Exod 23.

Reg. 12.

The most men ever side with the strongest side, be it right or wrong. But thou must not follow a multitude to doe evil. Follow not your selves like to this world. For sin wrought itself in which dwelle, saith S. John, and wouldest thou desire to follow after wickednesse? Whereas the Scripture commands; *Eschew that which is evil, and follow after that which is good. Broad is the way leading to destruction, and many follow that way.* Is it not better to follow the few to salvation, than the many to destruction? The one is of large latitude, therefore many travell in it, the other straight, therefore few delight to finde it. Men, like old sheepe are apt to be seduced. The world divided into thirty parts (as is observed) nineteene of thirty are still overgrown with Heathenish Idolatry; of the other eleven, six over-spread with Mahumetisme; then but five of thirty remaine for Christians, and among them, how many are seduced Papists, Sectaries of all sorts, prophane irreligious ones, and how few Protestants indeed? who if they have a show, yet deny the power of godlinesse. Of the foure sorts of Seeds, one part onely fell on good ground. Looke into most Cities, Townes, Congregations, Families; little thereof lookes like good ground, enclosed, manured, and planted, to bring forth, *cultu, fructu, ornatu*, unto good; but like a common waste, over-growing with weeds of sinne, and so are endangered to loose their God, soules, hope, happinesse.

1 Tim. 3. 5

It is true, the more the merrier, if in a good matter, in a right way, for then *Bonum quo communis est melius, lo malum quo communis, eo pejus.* Wilt thou be therefore as the Weather-Cocke, to be carried away with every winde, whether of Doctrine, Discipline, or Dogmes? Doe not you know, *Quot homines, tot sententiae*; so many men, so many opinions. Doe not you know, *Vulgus bellum est multarum capitum*? Did not the people cry one while, *Hosanna*; another while *Craucise*? Would they not have done sacrifices unto Paul and Barnabas, crying, *Gods are come downe unto us in the likeness of men*? Another while esteemed them as Babelers and pullers down of the goddesse Diana. Did not they erre while they say, *Paul was a murderer*, while the Viper was on his hand, and while he shak it off? Did they not suddenly change their mindes (as sudden as he cast off the Viper) and esteemed him as a God? The Field of Corne boweth it selfe as the winde driveth it, so most so turne and winde themselves as the Times are, and fashions goe, fit their fables for every winde, are Papists with Papists, Roundheads with Roundheads, and Royalists with the Royalists; they will side with the strongest side, be it right or wrong. All their Religion is taught by the Precepts of men; they will beleve men against the Lord, when they will not beleve the Lord against men. When as men commonly are led by sense, rather than by reason, by reason than by faith, yet the natural

Act. 14.

Act. 28. 4.

Varf. 6.

naturall man perceiveth not the things that are of God, neither can he. For blinde men cannot judge of colours, nor deafe men of sounds, the multitude usually call evil good, and good evil, bitter sweet, and sweet bitter: but woe be to such as set a wrong estimation upon right objects, And woe to all such as follow such blinde Guides, that draw others with themselves into the ditch of Damnation. One in the right is more safely to be followed, than many in the wrong. When *Apollo* by Oracle at *Delphos* told the *Athenians*, that one man disagreed, though all the rest of the Citie assented; And they were much troubled, to know who that was: *Phocion* of his own accord stepped forth and said, Give over to wonder and inquire who that man is? *I am he of whom the Question is*, for indeed I like of nothing that you goe about. And have not good people a better and greater matter to stand for (though singular) than *Phocion* had? Christ allowed singularity, saying, *What singular thing doe you?* Peter also, where he blames all such as thinke it strange, that others did not run with them to the same excess of riot. Esa. 5. 26
Mat. 5. 47
1 Pet. 4. 4

The great pressures by payments, makes men halt and weary of the Cause. If payments might cease, and Trade goe on, many would be content with any condition for matter of Religion. The exhausted expences makes people deeme ill of the instruments of Reformation. They had rather Lawes, Liberties, Religion, and all were lost, than to be at any cost for their preservation. With the *Gadarens*, they will part with a Saviour, rather than with their swine. Now consider, who are the cause of expences, those that labour to maintaine their rights, or those that endeavour to destroy them? Can Papists, Delinquents, Traytors, Malignants, unbowl themselves of all their treasure, to raise up and maintaine an Armie against the Counsell of the Kingdome (which are the life of the whole Land) and shall the Inhabitants, that profess themselves Protestants, and free Denisons, grumble to part with a part, that they may preserve the whole? Is it not just that God should suffer such halting Wretches to perish together with their money, and to give over their posteritie to perpetuall bondage, who will not expose their persons and purses to stand up in the Gap, against destroying enemies? *Ezek. 22. 30.* Cause 5.

Is it not better smart once, than ake for ever? to endure a little lancing of the flesh, to make way for a sound Cure; to be at charge with a Surgeon and Physician, than to want limbes and life? And should our Coyne rather be preserved, than our Countrey, our persons, our purses, rather than our posteritie, rather than a Nation, the whole Church of God, and where in the everlasting wellfare of the soule is concerned? Doe not our Adversaries say all at stake, both purse, policy, power, yea, life, neck, and all, rather then the Catholique Cause should come to confusion, and so are Luke 16.
8.

wiser in their generation, than the children of light? Wherefore, O Man, consider that now thy own estate, life, libertie, thy neighbour, thy posteritie, thy native Countrey, thy God, thy Christ, call for thy assistance, whether in person or purse, *to helpe the Lord against the mightie.* Wilt thou then suffer all these to fall to the ground through thy default? If Papists, Projectors, Malignants, Atheists, should prevaile, may not wee say, Farewell Law, Libertie, Estate, Proprietie, Religion, Parliament, and Posteritie? And shall any (but miserable Miscreants) more grudge paines and charge to preserve, than they doe to destroy all?

If O Man, thou murmure herein at Payments and Taxations, then thou lovest thy money more than thy Maker, thy silver better than thy selfe, thy Gold before thy God, thy profit more than the preservation of thy selfe and posteritie, thy coyne more than thy Conscience, thy own lusts before the Law of the Kingdome; thy carnall reason, before true Religion. Consider but the pressure they are subject to, where the Anti-Parliament Army comes, and continues; *All (say they) is the Kings, and wee are for the King;* it is a great mercy, they thinke, if they escape with their lives; the little finger of the one, is heavier than the whole loynes of the other. The husbandman adventureth great expence in seed-time, in hope of an harvest; now is our seed-time for the preservation of a Land, for Reformation of Religion, therefore honour God with thy substance; let not this conceit hatched in thy head, cause thee to halt in thy heart; but remember, *Those that honour the Lord, he will honour,* 1 Sam. 2. 30.

Prov. 3. 9.

6. Cause.

Fear of Plundering, makes many stagger in respect of part-taking with either: If they reveale themselves, they are made a prey to the will of the adversaries, therefore so they may sleepe in a whole skin, they dread not the danger of a tattered Conscience.

Answe.

Yet when these unseeing ones have used all their power and policy to escape, the enemy have oft-times come and been as cruell to them as to the most upright. Many that for feare have been most unhelpfull and deceitfull to their Countrey, have felt the hand of their conceited friends as heavy upon them as upon their neighbours estate; and their hypocrisie could not be a sufficient protection to them. But why shouldest thou feare Plundering, and so make the feare more than the hurt? They who have been Plundered, their feare is already past; and thou makest thy selfe by thy tormenting feare all thy life long subject to this fiend, as if death were approached, the King of feare? Dost thou not know, that either thou must be plundered from the world, or the world from thee? Art thou now being deprived of estate, friends, libertie, in any other estate, than thou wast in, when thou camest into the world? or shalt be, when thou goest out of the world? If thou couldest but plunder thy selfe in thy contempla-

tion

tion before others doe in action, it would not be so grievous unto thee: As *Anaxagoras* being told of the death of his Sonne, I am not much troubled therewith, said he, because I long considered before, *that he was but mortall*. Did not our Saviour foretell, that heere thieves should breake through and steale, and cautioned us thereby to lay up Treasure there where thieves could not breake through and steale? *Vile sunt temporaria, dum recordatur eterna*. The losse of under-Moone contents, Creature-Comforts, cannot disturbe, when the presence of spirituall mercies doe affect us; Had not many been miserable for ever, if they had not been miserable once? Their present belly-blessings had prevented the comfort of their insuing eternall Glory. The Arch Plunderer the Devill (under whom others are but instruments) might have snatched away their soules at their deaths, and where had they then been? *O foole, this night will thy fetebe away thy soule, and where then shall these things be?* Thy Executors then had not been more nimble so have carried thy body to the grave, than this unsatiabie Plunderer would have been (like a nimble under-Sheriffe) quickly ready to take all into execution, and carry thy soule into Hell: Feare not therefore though they have or can hurt the body, *and can doe no more*, (intimating that they would hurt the soule also, if they coul'd.) It is true, the outward condition of plundered persons, deprived of some libertie, wealth, wife, children, comforts, hath had a sad aspect to looke upon by the eye of reason. But consider (deare Christians) are you driven from the Creature, to the Creator, what if forced from the lower, yet hasted to the upper Springs, from the streame to the fountaine, from worldly, to heavenly Enjoyments; Whether the losse in the one be greater than the gaine in the other?

Mat. 6.

Mat. 10.

Before these troubles you had Ordinances common with other belevers, but now your daily food, is choicest morsells, waters of life, superlative refections, *Benjamins* Messe, the love of God, the power of Christ, the Spirit of Glory, the care of Angels, the prayers of Saints, are all upon the wing for your present welfare, your Earth is dissolved before your body; your Heaven prevents you before your time, your joyes are immediate, you reape without sowing, you feed on the kernell, and breake not the shell, you rest from your labours in this life; the blood of Christ, the vision of God, the joy of the Spirit, the food of Angels, the many great exceeding precious promises, whereby you are made partakers of the divine nature: are not these the daily repasts of your soules? Such honour have all Gods Saints, they have Heaven whilst they are here on Earth: and can they then be in a miserable, distressed condition? Such are to be looked upon, I doe not know, whether with more compassion, or holy emulation, so whom it is given, not only to beleeve, but to suffer for the sake of Christ,

2 Pet. 1. 4.

Philip.

Philip. 1. 9. Whether the depth of misery, or the weight of Glory by greater in these, is hard to distinguish; hale not therefore at this stone.

Gal. 7. 1.

Sollic seeking, with the neglect of the Publique, makes men goe in a lazine or limping pace, when men to looke to things at home, for their own private ends; as that they neglect the Publique: If mens eyes be seriously fixed on their own pleasure, or profit, their hearts cannot be guided by a right rule: When our Saviour propounded the Parable of the husbandmen unto the Scribes and Pharisees, saying, *What shall be done to these husbandmen?*

Mat. 21.

41.

Luk. 20.

16.

The *Jewes* answered, *He shall miserably destroy these husbandmen.* Yet in another Gospel, where our Saviour said, *He should miserably destroy them,* the *Jewes* answered, *God forbid.* In one Gospel their answer is related to be, *He shall miserably destroy them:* in the other Gospel, the Answer is related to be on the contrary, *God forbid.* (How can these agree? Yea, (saith *Chrysostome*) for first they say, *He will miserably destroy these husbandmen:* But when they perceived Christ ayntd. at them; then they said, *God forbid:* so helpfull to halting for owne ends, and so full of dangerous respects.

Many seemed if forward for the Parliament at the beginning, before the wars were raised; but when they saw the King oppose the Parliament, then they fall off likewise, (like Beasts that crop the Trees that gave them shelter) being refused to accompt. *Kings to be Gods,* who they themselves may be accounted *Kings.* But troth standeth in the open field, knowes neither father nor mother, house nor home, Land nor Lordship, all goe down, to Church and Common-wealth may stand, Christ and his Gospel may be set up.

Object.

Sol. 1.

Jer. 29. 7.

But is it not reason every man should looke to himselfe?

I answer, Is it not greater reason every man should looke to the Publique, wherein every good mans private doth consist? Pray for the Peace of the Citie, said the Prophet to the captived ones, *Knowest thou not what is the Peace thereof thou shalt have Peace?*

Sol. 2.

1 Joh. 5. 4.

What place should be left for reasoning about reason, when faith should have the predominance: *Da mihi baptizatum rationem;* Mortified reason, faith one; this is your victory that overcometh the world, (and all worldly reasoning) even your faith. Naturall reason may be a drawer of water for the Officers use, but it must not have office of Command in Gods Church and Common-wealths businesse; every man knoweth that the Saints in Heaven are the least proprietaries to their own will. Christ himselfe said, *I am not come to doe mine own will, but the will of him that sent me:* which, were it but remembered, it would be a meanes that many from halting, might be preserved. In good works doing, men must not aynt themselves, much lesse in evill actions attempt to seeke their own rising by others ruine. When the whole State staggers, and the Realme reels, must they continue in a lazine, lame, halting estate and posture, with their hands

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In their pockets, moneys in their Coffers, and tongues in their mouths without bringing them forth for the preservation of the Publique, viz. Kingdome, Religion, Law, Libertie, and Posteritie? I said in actions good and commendable, they must not ayme at their own ends. The man that was in the Boate where the Kings Crowne was, and the Crowne occasionally falling into the water, he leaping after it and recovering it to save himselfe and it, putting the Crowne upon his own head, that so he might swimme the better to the Boate or Shoare; though he was thanked for his adventure, yet was he blamed for his boldnesse in putting the Crowne upon his own head. Christs Crowne is now fallen (as it were into the water) and is in danger of sinking, labour to preserve it, but not for thy own praise or profit sake, much lesse must his Crowne be set upon the footstool, and Kings Crowne, yea private mens reasons and respects set upon the Throne. The 24. Elders (*Revel. 4.*) threw downe their Crownes at the foote of Christ, the King of Kings. You know, *Uriah, Nebemiah*, and others, denied their own comforts, and contentments, Court-favours, company of wife, yea, to change their own Cloaths for the Publique sake. It is an undeniable truth, he that will lift up one that is fallen, must stoope himselfe; He that loves father or mother more than Christ, is not worthy of Christ. Christ still called his Mother *Woman*, (as one observes) *Woman what have I to doe with thee?* Woman, not Mother, to shew, that in matters of Religion, wee are to know no relations. Were this beleevd and observed, the warres by Gods mercy quickly might be ended: thinke on it, and thou wilt halt no longer between thy private seeming, and the publike certain good.

The eighth Cause of Halting, is undesire of change, for doubt of dangerous tumults, or of changing for the worse. The wicked feare and flie when no man pursueth, but the righteous is bold as a Lyon. The feare for the present, touching what will be for the future, is moe than the hurt it selfe that shall be. Many will be content to abide in darknesse and slavish conditions, for feare of shadowes they may meet with, in an altered estate; Like the *Israelites*, punished a litle with want towards *Canaan*, they wished themselves in *Egypt* againe, to enjoy their Leeks and Onions instead of their Manna, Angels food. Men are now on their march towards spirituall and heavenly *Canaan*, and will they desire to returne unto *Egypt* againe? It is then just that they should never enter into Gods rest. Will not men endure change of Masters, and change of servants, so it be for their profit; change of horses, change of dogges, so it further their pleasure? change of aire, change of dyet, so it tends to their health? May men desire, new Masters, new servants, new Ministers, new Magistrates, change of apparell, dyet, houses, and shall they onely dreame of danger, in new

8. Cause.

Reformation, in change of manners? The Apostle commands, *Fashion not your selves like to this world, but be you changed* (inwardly in minde, and outwardly in manners) else you cannot prove, or approve, what is the acceptable will of God, or what is the reasonable service required to man towards God, who is a Spirit, and must be worshipped in Spirit and in truth. Are those obstinate *Jewes*, thinke you, to be followed, who said, *The Word that thou hast spoken unto us wee will not beare, but will doe whatsoever is good in our own eyes*; for, then wee had peace and plenty of all things, but since wee left off to worship the Queene of Heaven, wee have had troubles, warres, dearth, and scarcity of all things. Many desired our little great-*Will* (I meane Bishop *Laud*) to be changed and taken out of the way, and will they desire many great little *Wills* to be Hierarched, and set up in the place thereof; such a change may be from bad to worse.

You have heard of the old Woman, I beleeve when all other people prayed for the removall of a Tyrannicall Prince; shee onely prayed for his continuance; being asked the reason thereof, why shee prayed for his continuing, when all others prayed for his removall; Shee replied, such a Prince was bad, and people desired his exchange, and the next was worse, and the next worse than he, and this worse than that; and if this be changed, quoth shee, I thinke the next will be the Devill himselfe. So prone naturally are people to imagine, that all changes shall be for the worse. Men know not what may be in, and after, therefore desire an abode in the present condition. Which have occasioned many mens halting, stumbling, falling, which might have been preventable by a change. Is it not better to change from bad to good, than from bad to worse? Seeing every man by every action steps neerer to Heaven, or to Hell. I beleeve one of the Causes of so many sad changes in our outward condition, hath been new fangled conceits touching changeablenesse in Religion. For when they chose new Gods, then warre was in the Gates. Therefore a change from new Gods to the true God, will procure peace in our gates. Can it be imagined any danger to have unprofitable Trees, dregges of Popery, which God did never plant, to be removed out of his Orchard, and his own Plants to be set in the place thereof? What hurt hath been by the change of Monkes and Fryers, Abbots and Pryors, Hermits and Nunnes? Shall their persons be removed, and their profession be retained? If there hath been no occasion of repentance in the Land for casting out those Locusts, what repentance should be feared by inactung new reformation, and abolishing old Traditions?

Aske all the Reformed Churches, whether ever they grieved, but rather daily rejoyced, to have their Religion of Idolatry and Superstition to be banished out of their Coasts? I know the thoughts of the change of Episcopacy,

Episcopacy, is a great trouble, and a cause of halting to many men; but let them remember the high Commission, & Bishops Courts, in Counties, and the strange monstrous Concomitances attending the same, they will scarce desire or plead for the reintertainment of them againe. It cannot be denied but that Episcopacy hath been a great supporter of Papacie; where the one falls, the other cannot long stand. Pluck up but this one weed in the Antichristian Kingdome over Sea; let Bishops onely be removed from *Italy* and *Spaine*, *Germany* and *France*, as they are likely to be from *Britaine*, the Pope can no more stand there hereafter, than a head can without his body. The Maxime was false, No Bishop no King; but its certain, No Bishop no Pope. The Bulles from *Rome*, bred so many Calves in *Britaine*, that there was a necessity of Cessation, or sacrifice of them before Gods wrath can be expected to be pacified toward the Nation. Was not a Reformation desired long in the Land by the Record of the very Common-Prayer-Booke, as wee reade in the Preface before the Communion appointed to be read in the beginning of Lent. Brethren in the Primitive Church there was a godly Discipline, that at the beginning of Lent, such persons as were notorious sinners were put to open Penance. In the stead whereof untill the said Discipline may be restored againe, (which thing is much to be wished) it is thought good at this time, &c. Was such a godly Discipline so long agoe wished to be restored, and shall it now be opposed? Either it was wished in sincerity, or in hypocrisie; if in hypocrisie, why should it be printed? If in sincerity, why should it not be effected? Should it ever be in wishing, and never brought to perfection? Parliaments were onely stately Pageants, if they should onely confirme, and not also reforme old Lawes. If thou didst not halt in the Parliaments Election, why shouldst thou halt now, for feare what they shall doe, in persons, in Nations Reformation, that Truth may succeed in the roome of errour, and Christs Kingdome brought into the Land with more puritie, and power, both for Doctrine, and Discipline.

Disfistimation of the Parliament, keepe men cold in the Common Cause, men thinke their power too great over their Purfes and Estates. On a time the members of the body cald a Counsell of Warre, to consult why the stomacke devoured all; what ever the eye did see, the hand reach, the mouth conveyed it to the stomacke. Therefore they concluded to forbear their accustomed offices and services, seeing all tended onely to the benefit of the stomacke. In short time it came to passe, that the eye began to wax dim, the hand weake, the feete feeble, and the mouth scarce able to open it selfe. They quickly saw their Error, and afforded their diligence in their wonted employments, and all was well againe, and they mutined no more. I need not spend time in making the application; If support-

9 Case

ment should have been denied to the Parliament, what had become of Lawes, Liberties, Religion in the Kingdome?

Object.

Wee hoped the Parliament would have settled Peace long before this time, the Summer is gone, the winter come, and yet wee are not delivered, our shops are shut, or unaccustomed in the Citie, our grounds unstocked, all Trading decayed in the Countrey?

Sol.

If the Lord send not Peace, can the Parliament procure it? Shall not they have a share in it as well as any other? Are not their Estates as much if not more ruined than others are? 'Tis true, Peace is a fine thing, a principall Blessing of God, then which nothing can be named with more willingness, desired with more heartinesse, and obtained with more contentednesse, yet there is a certain thing, which they call Truth, which was ready to be banished out of these Coasts; and would outward Peace be much worth without Truth? Is not Peace of Conscience an excellent Jewell, which who ever enjoyes, hath a continuall feast? Is not Peace with God, able to keepe our hearts and minds free from all feare of plundering, and assaults of enemies? Doth not this passe all understanding? Is it not a glorious sight to see Righteousnesse and Peace kisse each other. Therefore the Prophet commands, *Love Truth and Peace: Truth you see is put in the first place. Therefore excuse Truth and Peace in your Gates; implying the necessity of the one as well as the other.*

*Zach. 8. 19.
V. 16.*

Heb. 12. 14.

If it be possible have peace with all men; but that is not approved possible, that is opposit against pietie. Follow peace and belinesse with all, else you shall not see God. What God hath joynd together, Man must not put asunder. Peace with men will little profit, whiles wee professe and practise warre against God.

In Cause.

The injustice, oppression, tyranny, and unreformation of Countrey Committees, cause people to continue in a staggering estate, both for their opinions and Purfes in the Common Cause. Because those that are appointed to be instrumentall meantes to relieve, doe much grieve the people. Yet Preachers before the high Court of Parliament cry out daily against their Injustice; Master *Cole* in his Sermon before the House of Commons, intreats them for the Lords sake, to have a care, that none under the charge of the Parliament may be oppressed by their inferiour Committees, least people oppressed have occasion to say, *You have pulled down one Starre-chamber, and have set up an hundred.* Master *Cheyne* preaching before the Lords, *March 27.* upon the Psalm, *Man being in banour, &c.* in his Epistle to the Lords, intreats their Wildomes to have a care for the purging of Committees in *Essex, Suffex, Surrey, and Hampshire*, (I thinke his Petition might have extended towards all the Committees in the Kingdome) and he said, that the spring was a fit time to give them Physicke, yet people see,

none

none either given or taken, or working effectually upon them in reformation. They begin to halt in their opinions, and to be cold in their former zeale for the Cause: Which indeed reflects upon the honour of the Parliament; as moyſture in the feete strikes up into the head.

Cambyſes a King cauſed *Sycannus* a Judge (that had been hired by money to pronounce a wrong ſentence) to be ſlead, and his ſkinne to be hanged on the Judgement-ſeate, to be a terror to ſucceeding Judges. I thinke if ſome Committee-men were ſo uſed, they would have as little ſkinne left upon their backs, as ſome of them have land in the Countrey where they execute their Commiſſions.

The *Ethiopians* were wont to ſet up a Chaire of State in their Senate, and that to be empty, as if the God of Judgement ſate there to be Umpire and Moderator, whom the Senators ought to looke upon in paſſing ſentence, that they might immitate him in Judgement. The Lords in the upper-Houſe have an empty Chaire now in the abſence of the King, and yet not wholly empty, if they conſider the preſence of the King of Kings, that obſerves and heares all their Conſultations. I wiſh that County Committees might have an empty Chaire before them, to put them in minde that there is a power above them, to wit, the Parliament, and a power above that, the God of Heaven: If ſome Countrey Committee-Members, were ſet in a lower Chaire, and bound therein, and kept without bread and water twenty-four hours together, and had their unjuſt actions and ſentences writ before them in Capitall Letters, with *memento mori*, engraven on the upper Chaire; I beleeve if they were left to be their own Judges, they would paſſe ſentence of condemnation againſt themſelves. But this is a *Noli me tangere*, becauſe they are by Ordinance of Parliament: they thinke people will dare as ſoone adventure to enter into a Peſt-houſe, as to endeavour any thing againſt them; yet to keepe people from deſpaiſe of all redreſſe herein, ſome Pamphletters have written (beſides what Preachers have pulpitied) that there is as great neceſſitie for the new moulding of Committees, as there was of the Armies; who ſince they have been new moulded, the warres have prospered the better; ſo it is to be hoped, if there were a new moulding of Committees, Juſtice would be better executed, Gods wrath ſooner appeaſed, the Parliament more honoured, and the people more contented.

Which people let them be informed, that as the honorable Houſe have ſet out an Order that it ſhall be accounted an acceptable ſervice to diſcover to an appointed Committee for that purpoſe, what money directly or indirectly hath been received by any Members of the Houſe for the perverting of Juſtice; ſo it is beleeved that they intend ſo ſet out an Order of like acceptable ſervices for any man before that or ſome other Committee,

to discover the injustice, oppression, partialitie, connivency (towards Mal-
lignants) of any Members in County-Committees, as a speciall preserva-
tive against peoples halting and ralling in these Realme-reeling times.

II Can.

Flattery in, and divisions between Ministers, make people so halt;
Paint a fire on a piece of cloath, and cast it into the water; you heare no
noise, no hissing, because no combate of contrary natures; but cast a burn-
ing Coale into the water, you heare a rattling, a noise, which proceeds
from the combate, or encounter of two contraries, the one striving to de-
stroy the other: The end of Gods Word is to reforme the judgement, and
life; Gods Word is true, and every man a liar, (i) erroneous in judge-
ment, and life; when truth and falshood, the word of God and the word
of men doe meeete, then beginnes the Conflict: The one labours to destroy
the other: Gods word is as fire, mens affections as water.

Paul preached at *Ephesus*, he scattered true fire among them; *Demetrius*
startles at it, and stirres up sedition among the people, there the contrary
roares and rattles; In comes the Towne-Clerke with the magnificence of
Diana, *Great is Diana of the Ephesians*; a false fire, a counterfeit fire, there is
no opposition, no contradiction at all made against him: It is just the case
of our times; if Preachers come (as commonly they doe) now, more than
ever (because they spare mens vices to favour mens persons, and fill their
own purses) with a painted fire, sowing pillows under the arme-holes of
sinners, crying, peace, peace, take it upon any termes, you must doe what-
soever the King would have you doe; will you have Bishops (whose pre-
decessors were Martyrs for the truth) to be suppressed? Keep up the Com-
mon-Prayer-Booke, and then without much paines you may know how
to pray as well as Ministers themselves: If Preachers thus stroake the
Eples with sugred words, and tickle the eare with quaint phrases, and
rub it with silken words, saying, Because you are predestinated, you shall
goe to Heaven, as men carried in a Coach, or sailing in a Ship, without
any action or motion of their own, they shall seldome be gainesaid; but if
Ministers come with a true fire, with a worke out your salvation with feare and
trembling, with an yet for a fewe dayes, and *Nimrod shall be destroyed*; with a *John*
Baptists cry, *Now is the Axe laid to the roots of the tree*; *Now*, instantly; *is*,
certainly; *the Axe*, instrumentally; *laid*, orderly; *to the roots*, effectually;
of the tree, particularly; *Every tree*, impartially; *that bringeth forth*, con-
ditionally; *good fruit*, proportionably; *is*, unavoidably; *chopped*, fearfully;
downe, fatally; *and cast*, unresistably; *into the fire*, everlastingly: If Ministers
use such coales, when people beginne to murmur, because their affections
are but watery; the word in the mouthes of such Ministers labours to de-
stroy sinne in the people, and the sinne of the people labours to destroy
the word in the mouth of the Minister.

If flattering Ministers have seduced the King many Nobles, many Members of the House, have not the standing ones then great cause to look to themselves, that they also be not mislead, by having mens persons in admiration, *Tunc tu res agitur, &c.*

It was ever the subtilty of Satan to imploy flattering Prophets, Preachers for the seducing of Princes and people. There were false Prophets among the people, mingling noysome weeds among sweet flowers; By reason of whom the way of truth was ill spoken of, the Gospel reproached, and others perverted. As long as the Devill hath his Kingdome here, he sends abroad his Emisaries to seduce the people. Hence it is, that the man of sin is come to so great a height by seducing Spirits. 2 Pet. 2. 1.
1 Tim. 4. 1.

The Devill and the Pope have many indostrious Chaplaines, boasting as if they were inspired and sent from God; First, scrving themselves into mens Consciences, and then picking their purses, Cheating them of their Religion and salvation, and then of their estates, obtruding guilded errors instead of solid and golden truths. The Lord had decreed this Kingdome to great miseries, for a punishment of the great abuse of his mercies; and therefore suffered Satan to seduce Princes and people, and this by the helpe of seducing Preachers. God hath a quarrell against *Abab*, and therefore suffers him to be engaged in such a warre wherein he shall be undone. *Who shall perswade Abab?* Satan is at hand, *I will perswade Abab?* How? *I will be a lying Spirit in the mouth of all his Prophets.* Of all? (if there were foure hundred false Prophets to one *Eliab* in *Ababs* time; no wonder of such great disproportion in these dayes.) The Devill knew the length of their foote, that he could prevaile with them, and they with the King. He knew *Abab* and *Jezabel* had a company of mercenary Ministers, Trencher Chaplaines, that would say any thing; unhappy *Abab*, by reason of such flatterers; Be therefore carefull to espie and oppose, but never wonder or thinke strange of the Devils policy to use flattering Preachers to seduce straiable people.

They are the *Pastors of Gods flock*;

When the Shepheard is stricken, the sheep are scattered.

They are the *Stewards of Gods house*; When the Stewards are unfaithfull, the family will be starved.

They are the *Captains of Gods Armie*; When the Captain falls, the Soldiers will soone be put to flight.

They are the *lights of the world*; if the Lampe be extinguished, the house sits in darknesse.

They are the *salt of the earth*; if the salt become unfavoury, the people are in danger to become a polluted and unfavoury sacrifice.

They commonly take all upon trust from their Teachers, which causes them to halc (long too) between two opinions.

These

These Satan useth as an *Ignis fatuus*, to people in darknesse, and carries them headlong to their hurt, and halting, till they stumble and fall, and many times breaks the necks of their salvation, by these stumbling blocks; Satan by his own power, can do great feates on people, much more by the power of Princes, and flattery of Pastors.

Luk. 22, 31
2 Cor. 12.
7.
1 Kings 13
18. 30.

The Apostles therefore were winnowed as wheat, and Paul buffeted by Satan; One Prophet may be seduced by another, if God assist not, or doe withdraw his Spirit; It's no wonder, that Greene and young Spirits are mislead, when old Prophets that pretend authority from God to countenance their errors, have been seduced? Such seducing ones you see resemble the Devill; *You are of your Father the Devill, for his works yee doe*: From whom can they then expect wages, but from him, for whom they worke? To prevent this danger of halting in the people, it must be the care of faithfull Pastors, to lift up their voyces, to cry aloud; for my part, I know little use of Bells without clappers, Watch-men without eyes, Souldiers without weapons, Preachers without crying, and Cryers without courage; They are but as Idolls that have eyes, and see not, mouthes and speak not, such cannot but be seduced that put their trust in them.

Travellers need prudent and faithfull Guide, especially when they passe doubtfull and dangerous wayes; Safe and bold Convoyes requisite in wayes beset with many adversaries; skillfull and couragious Pilotts expected when men are to glide between *Sylla* and *Charibdis*, to encounter with multitude of Pirates. You heare of Arminians, who deny the Law to be the Rule of life; Of Arminians, who undermine the Covenant of free grace, that they may gratifie free will; Of Anabaptists, who withhold Baptisme, the Seale of that Covenant, from Infants, children of those that are within that Covenant; of others that question the truth of our Church and Ministrie, in and by which so many thousands have been new-borne unto God; of others that say, that there is no need of Ministrie, flattering us with hope of new Apostles, and glorious revelations.

Have wee then not need of many *Eliabs*, that may shew skill and zeale in crying, *Why halt you so long between so many opinions*? Have they not need to warne against enemies, to direct against error by the light of the Word; Will not Satan use all meanes and methods to puzzle men in the mists of new opinions, that so they may be mislead, or caused to halt and fall by the many stumbling blocks he casts in their way?

I thinke the late Archbishop of *Canterbury* in that part of his own funnell Sermon, preached by himselfe to that ample open Auditorie, spake this truth; *That the Pope had never such a harvest in England since the reformation, as he hath now by the sects and divisions that are among us*; But he spake nothing of the hopes of the rooting out of the multiplicitie of divi-

sions by the power of Parliament. Who can tell, what light at length may breake forth, after these blacke and bloody Clouds are scattered? Master Farrell was long opposed and threatned in the reformation of Geneva, and other Cities, yet did they then coyn money with this pose on the one side; *Post tenebras Lux*; and on the other side; *Deus pugnat cum nobis*; I hope wee once may have cause to be such coyne, notwithstanding the numerous errors, divisions, difficulties, dangers, yet hovering over our heads; God can easily rebuke Satan (as he did when he resisted *Josuah*, labouring a reformation) he knows how to confute errors, to resolve doubts, compose differences, conquer difficulties, remove dangers, with advantage to his own Cause, and wee may have peace after so many perturbations. Rest after long motions, and stablishment after such qualifications, and our Church and Kingdome may be made a praise on earth; and reape the harvest of so many prayers sown in and for the same; yet the great divisions amongst Brethren, emulations between Ministers, Presbyterian, Independents, cause heart-burning and judgement, halting among the people. Many people imagine some great mytery of Atheisme now broached, that was never revealed before; When they have heard Preachers so oft perswade to love and unity among people, yet they themselves to personate and practise so much envy, hatred, and fiery contentions, which seeme to cast oyle on the fire so mightily flaming in the Kingdome.

Zach. 3. 1, 5

Esa. 62. 7.

It is good to be zealous alwayes in a good matter; But there is a time for all things; A word in season, &c. Should not all labour to quench a common fire, rather than contend who shall have the goods in the house, if it be not burned? Should not the Marriners row hard, to bring the Ship to shoare, rather than strive about trimming the Cabinets, or dividing the freight, in the midst of a storme? Should not the sick man be more carefull to recover from his disease, than in the midst of his sicknesse to be curious for this, or that trimming on his apparrell? The whole three Kingdomes are sick, by sinne, sorrowes, sufferings; Should not remedies be sought, rather than the miseries augmented? Sheep wandering heere and there, when they see the Wolfe comming they run apace and flock together. Two Mastiffs fighting, and not by men partable, yet if a Lyon or Beare approach, they part of themselves. The Turk the Pope endeavour the Kingdomes destruction, should not Independents, Presbyterians, All good Protestants, unite their heads, hands, hearts, tongues, pens, all, for the conservation of themselves, and the whole Land? Men must contend for the truth, prove all things, and hold that which is good; Is it not a good, a joyfull thing to see Brethren to dwell together in unity? It is like Aarons oyle, if it fall from these heads the Pastors, It will descend to the beards and bodies of the people, yea to all the skirts of the Kingdome;

If the Anti-Parliament Army should approach and assault the besieging of the great City (which God forbid) the greatest part being but Neutralls, many strong Malignants, and too many Papists in the same, if either side of the now much divided and strong contending Brethren, should assist so many inveterate enemies within, would it not mightily encourage the assaulting forces and foes without? O therefore pray, and preach, and practise for the peace of *Jerusalem* in generall, and of these three Nations in particular. They surely shall prosper that love so to pray, preach, practice, because the well being of any thing, depends on the being of the same: Should not all seek the peace of the Citie, Kingdome, as knowing, that they themselves shall have peace in the peace thereof? Ministers, People, Presbyterians, Independents, all should have peace in the peace of the Land, and this Land and many other Nations are in more probability to have publique peace, in the private peace of these warring brethren. Doe not wee see the whole three Kingdomes (in the Parliament) lie as a Traytor upon the blocke, ready to have the head thereof stricke off, at one bloody blow? For as the King is head in regard of the Parliament, so the Parliament is head in relation to the Countrey; and is this a time to nourish contentions amongst any of those who should studie the peace of the Publique? The dogge is sometime let out to keepe the sheepe together; our punishments many times carry our sinnes in their foreheads, our divisions, have been, still are great, contentions increase, God punisheth our divisions with divisions; The water leads to the fountaine whence it flowes; God points to our sinne, by our punishments; that by punishment sinne may be cured, and after the Judgements may be removed: Wee would seperate from Gods house, God seperates us from our own houses; Wee cared not for the worth of peace, God now shewes the worth by the want of it, (the price of many things are learn't *cavendo magis quam fruendo*,) Wee walked contrary unto him, he now walkes contrary unto us: Wee brake forth, by lying, stealing, whoring, one bloody sinne touched another, and now God hath had a long Controversie against all the inhabitants of the Land, and one bloody punishment toucheth another; Men by their Hell-hastening iniquities warred, brake forth against the Lord, and now God by Heaven-darting Judgements warreth against, and breaketh in upon men; Yea, this heighteneth mens sinnes, that they warre against the Lord; yea, friends against friends, while God and man continue their warre, against them both; God in Justice, men in hatred, tis good, as from God, evil, as from men: I have spoken so much in this point, it being a maine cause of halting in the people, while they apprehend so much flattery in, and contention among Ministers; Let all *Eliab's* labour to preserve people from halting by occasion thereof; Let them study to keepe the unity of the Spirit in
the

the Bond of peace; if there be any vertue, any praise, any profit, in love, in peace: *Elijah* you see was bold, and it mightily prevailed; Can Ministers write after any fairer Copie, can they walke after any more un-erring Rule.

Be strong and of a good courage, was Gods Counsell to *Josuah*, and addes *Iosh. 1. 6.* in the next verse; *only be strong*; and the people close up their Counsell with the same Caution to him in the last words of the same Chapter (because things last of all spoken, commonly are best of all remembred) *only be strong, and of a good courage*, vers. 18. *Vers. 18.* As if courage, boldnesse, were the All in All, required in the Leaders, the Shepheards of Gods flocke; as if it were the Quintessence that is most to be seene, in the essence of all their ingagements, and discharge of duties required by God and Man, may they not by this their courage, (as *Hannibal* by fire over the Alpes) make way over the mountaines of all obstructions, all oppositions whatsoever? Look what powder is to bullets, a clapper to the Bell, fire to the wood, wings to a Bird, sayles to a Ship, winde to sayles, wine to the spirits, an edge to a Razor, mettall to a horse, the soule to the body, vivacitie to any creature, the same is Courage to any Christian, much more to a Minister; for his affection, motion, action.

Twelfth and last cause I mention of the Peoples halting, between the two maine opinions in these times, is, *The doubt of the successe of the Cause in Question*; which followes in the last, not least place to be answered; viz. these Doores of Hope.

DOORES OF HOPE.



What ever the issue and successe of these warres be, yet Gods people should be of *Josahs* resolution; *Let us be valians for our people, and for the Cities of our God; and let the Lord do, as seemeth him good.* *2 Sam. 10. 12.* I am no Prophet, nor the son of a Prophet, ungainsayably to prognosticate the event; his face hath never yet been seene, nor tongue heard in a Pulpit, that can thus Divine: Therefore I will not professe so much ignorance or arrogance peremptorily to avouch, These present warres suddenly shall end, or that the Parliament side, without any possible contradiction shall prevail; But this I affirme, that there may be alledged many Arguments of probabilitie, that God will shortly deliver this Land from Popery and slavery, for the present and future time. These Arguments I call Doores of Hope; Of which Doores I shall but draw the Latches, and set them a little ashoare, and give you leave

at your more leisure to goe into the severall roomes in your private meditations, and view the materials therein contained.

- Doore 1.* The first, I bring you to, is the Promise of God made to comfort his people; These promises are said, to be Gods gifts, many, great, exceeding precious; The Lord will wipe away teares from off all faces; and the rebuke of his people shall be take away from off all the earth; for the Lord hath spoken it. Babylon is fallen, is fallen; Doubled (as Phas: dreame) for the certainty of the thing: Shall the Lord promise, and shall he not performe? Surely, as the raine cometh downe, and watereth the earth, and makes it bring forth, and bud, that it may give seede to the sower, and bread to him that eateth; So shall my word be, that goeth out of my mouth; it shall not returne unto mee voyde, but it shall accomplish that which I will, and it shall prosper in the thing, whereto I sent it. Its added in the next verse; Therefore shall yee goe out with joy, and be led forth with peace.
- Ios. 21. 43.* This Argument courageous Josuab proposed a little before his death, to continue the people in constancy; The Lord gave Israel all the land, which he had sworne to give to their Fathers, and they possessed it, and dwelt therein.
- Verf. 44.* Also the Lord gave them rest round about, according to all that he had sworn unto their Fathers; and there stood not a man of all their Enemies before them; for the Lord delivered all their Enemies into their hand. *Verf. 45.* There failed nothing of all the good things, which the Lord had said unto the house of Israel, but all came to passe. And in the next Chap. 14. verse, to the people; You know in all your hearts (as certainly as if things were in your bosome) that nothing hath failed of all the good things, which the Lord your God promised you, but all are come to passe unto you: nothing hath failed thereof.
- Esa. 40. 1, 2* The Lord commands his Prophets, Comfort yee, comfort yee my people, speake comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished. Where you see, is a Charge and Commission given, not onely by bare affirmation, or command to Ministers, but by Ingemination, Comfort yee, comfort yee; yea, by Triplication, speake yee comfortably unto Jerusalem; by Quadruplication, and cry unto her, that her warfare is accomplished: in, it shall as certainly be accomplished, as if it were already effected. These comfortable promises, must not be whispered softly in their eares, saith Calvin, but cryed out aloud, that they may sinke into their hearts. Let us make use of these promises in our prayers, saying with David; Remember thy promise made to thy servant, wherein thou hast caused mee to trust: It is my comfort in my trouble, for thy promise hath quickned mee.

calvin on
Esay.

Psal. 119.
49. 50.

Doore 2.

Gods Providence and Power in the Lands preservation. What are the Mightie, against the Almighty? The Nations of the Earth, are as a drop hanging on the Bucket of water. What is a drop, to the Bucket? What the Bucket, to all the water in the Well? What all the water, to the whole Sea? What the Sea, to him, that made Sea and Land, Heaven and Hell, men and Devils?

Devils? Winde, Waters, Heaven, Earth, Men, Devills must obey him. In comparifon of whose power, all the Nations of the Earth, are not one-ly, as a drop of water, but leffe than nothing. Esa. 40. 17.

The Lord hath manifested his power and providence against the *Spanisb* Water-workes in 88. and the *Papists* Fire-workes, in 1605. and his hand is not thortened now? The Kingdome, is as it were, on a light fire, but as the Bush in *Moses* time, burning, yet not consumed? why and how so? *The Angel of the Lord appeared in the flame*: Where Gods preface is in a Bush, a Citie, an Army, a Kingdome, though all may burne, yet can they not be consumed. *Fear not, O Jacob, when thou passest through the waters, I will be with thee; the floods shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt, the kindled flame, shall not kindle upon thee, for I am the Lord thy God. It is of the Lords mercies, that wee are not consumed.* Exod. 3. 2.
Esa. 43. 2.

What is added? *Because his compassions faile not. For a moment, have I hid my face from thee, in mine anger, for a little season, a little season, a moment, the one explaining the other; but with everlasting mercie, have I had compassion on thee, saith the Lord thy Redeemer. For a little while have I forsaken thee, but with great compassion will I gather thee. For this (Kingdome) is unto mee as the waters of Noah; for as I have sworne, that the waters of Noah, shall no more goe over the Earth, so have I sworne, &c. Behold, the enemy shall gather himselfe, but without mee.* Lam. 3. 22.
Esa. 54. 7.
Vers. 15.

Whosoever (not exempting any, be they never so potent or politique) shall gather himselfe in thee, (in mustering forces, and thundering threatnings) against thee shall fall. *All the weapons that are made against thee, shall not prosper: Why? Behold, I have created the Smith, and bin Instrument: I have power to order and dispose of all men and matters, even the blowing of the coales in the fire. Without mee, they can doe nothing. No weapon shall prevaile without my will. In the world, yee shall have affliction, but saith Christ, I have overcome the world.* Vers. 17.
Vers. 16.
Ioh. 16. 33.

The two Nations Association in the Bond or Covenant, for the preservation of the Lawes, Liberties of the two Kingdomes. *Væ soli*, woe to either, if alone; Danger to neither, if they hold firme. A threefold corde, is not easily broken; nor a twofold, if God ties them together. *Collonell Garre*, when he was assaulted to betray his Trust, answered the Tempters; *He was a Covenanter, Therefore could not breake it.* The Cause hath been the more successfull, since the Covenant hath been taken; If more had taken (and kept being taken) the said Covenant and Vow, the Papists would have feared it more, than the Protestants doe their Popes holy water. Doore 3.

The undaunted Resolution of the Nobles, and Commons assembled in Parliament, the body of the Kingdome; they have yet stood, maugre the malice of Atheists, Papists, and all other their opposers whatsoever. The *Philistims* Doore 4.

2 Sa n. 23.
II.

2 Sam. 10.
12.
1 Sam. 6.
10. 12.

Philistims assembled, at a Towne, where was a piece of a field full of Lentils, and the people fled from the *Philistims*; But he stood in the midst of the field, and defended it, and slew the *Philistims*; for the Lord gave a great victory. It is of Gods great mercy (notwithstanding so many revolters, that betrayed their trust) to keep the rest so firme, as one man, with their should-ers to uphold the reeling Realme; and to encourage one another, in *Joabs* words; *Let us be valiant for our people, Cities, &c.* Wee read, touching the carrying of the Arke to *Bethshemesh*, *That they took two kine, and tyed them to the Cart, and the Kine went the streight way to Bethshemesh, and kept one path, and lowed as they went, and turned neither to the right hand, nor to the left.* I think I need not bespeake your pardon, in the application, for the homeliness of the comparison; The Arke of God, wee hope is in transportation from the Popish *Philistims*, to be restored to its ancient puritie and power, both for Doctrine and Discipline; its tyed to the two honorable Houses; Those whom God hath promoted to these publique places, hath he indued with publique Spirits. As the Kine lowed after their calves tyed at home, and much more the calves after the Kine gone abroad; so these Peeres and Patriots, have flesh and blood about them, (as well as Spirit in them) to hanker after their pleasures and profits, wives and children, their fresh aire, their spacious houses, specious Gardens, choice dyets, daily attendants, familiar friends and acquaintances, from which for a long while they have been deprived; yet through divine assistance, their spirits are overpowered, have kept one path for the carrying home the Arke, (without turning to the right hand, or to the left,) to maintain the Gospel of Christ, the Lawes of the Kingdome, and the libertie of the Subject, though they have been denied outward liberty or life to returne to their native habitations, wonted delights and enjoyments. Shall not our men of *Bethshemesh*, rejoyce more, at the approach of the Arke, than for the abundance of their crop, in their wheate harvest? Is it not great hope, the Arke of peace and piety will be brought fully home, to the Kingdome, when it is within kenne of the Inhabicants?

Verf. 13.

Doore 5.

The returne of some eminent persons to tender their service to the Parliament, after they had been at the *Oxonian Junctio*, where they meerly promoted their own honour, or advanced the hopes of the Royalists. Sir *Edward Dering* confessed (as I related already) under his own hand in Print, that the King with forty men might come to *Westminster*, and stay there with undoubted safetie to his person; so (said he) I said while I was at Oxford, and doe still assuredly beleve so, and God will blesse him, if he doe so.

Did not God, and his Conscience, enforce this confession? He much wondered at himselfe, how he could so long be transported to assist in a way, so destroy that Parliament, which he had tooke the Protestation in Parliament to preserve. Ponder well the speech of this Person.

The

The many Prayers, Fastings, Teares, for the successe of the Common Cause. Ambrose told Monica, Augustines Mother, that it could not be, A Woman, or Mother of so many Teares and Prayers, shou'd bring forth a Sonne to be lost. It cannot be, that an Assembly, a Parliament, a Kingdome of so many Fasts, Prayers, Teares, brought and kept with so much difficultie together, should miscarry. God, that hath prepared Englands hearts to pray, hath prepared his eare to heare. Lord, thou hast heard the desire of the humble; Thou wilt prepare their heart; Thou wilt cause thine eare to heare, to helpe the fatherlesse, and oppressed, that the men of the Earth may no more exalt themselves. *Manoah said to his wife, Wee shall surely dye. But his wife said unto him; If the Lord would kill us, he would not have received a meate offering, and a burnt offering at our hands, neither would he have shewed, or sold us all these things; that these Devils (in the likenesse of men, yet very Monsters) could no other wise be cast forth, but by prayer and fasting. Therefore hath the Lord God made so many, & precious promises, that his people might have their spirits kept up, and they learne to trust in him for ever.*

Psal. 10.
17.

Judg. 13.
22, 23.

Thus saith the Lord of Hostes (who hath appointed these as speciall weapons in the times of warre) the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth month, shall be to the house of Judah, joy and gladnesse, and prosperous high feasts. Therefore observe with care and conscience such feasts, as you desire to shew your love to Truth and peace. For if such Fastes of foure severall monthes observing, have such promises, What harvest of hope shall the seeds of twenty foure monthes fasting bring forth, when they come to the yeares of perfection? Were not the *Jewes*, fasting dayes, in the time of Queene Esther, turned to them from sorrow to joy, and from mourning into joyfull dayes, and times of feasting; Wherein they had occasion to send presents every man to his neighbour, and gifts to the poore? in comemoration of Gods bounty shawed to them in their poore and low condition. The neglecters of such dayes of fasting, have professed themselves Traytors to the State, and whole Kingdome.

Zach. 8.
19.

Est. 8. 16, 17
and 9. 22.

The many Blasphemies and villanies of the enemies, doe foretell Gods Justice approaching, and his hand ready to be reached forth, to cast them into that pit they have digged for others. A Popish Doctor of Physicke confessed, that the Catholike Cause never suffered so much dishonour, as by that barbarous cruelty that was shewed in Ireland, in the savage murdering of men. When the Towne of Bolton was taken, Where is the Round-heads God now, said one of them? Surely he is turned Cavalier. I give this Roundhead one blow more, said another, to send him quickly to the Devil.

Doore 7.

They bad William Boulton, (whom they found praying) to call on his God to save him. Tonder lyes one of the strongest Roundheads, said the murtherer,

therer, *that ever I met with* ; For one of my Pistols discharged at his heart would not enter, but I thinke, I sent him to the Devill with a vengeance, with the other. Oh Heaven, oh Earth, oh *England*, oh the Judge of all, beare witnesse of this calamitie, crueltie, Blasphemie, when thou makest inquisition after bloud.

Doore 8. The patience of Gods people, notwithstanding all Souldiers Quartering, all their Payments, all their Plunderings, Bondage, Imprisonments, Mockings, Deaths. Here is the Patience of the Saints, not onely to beare witnesse to the Truth, but also that they are objects of Deliverance. Where

Phil. 4. 5. the Precept is ; *Be yee patient* ; the promise is added ; *For the Lord is at hand* ; not onely to see, but also to helpe. When Gods servants, humble them-

selves under his hand, with patient submission to his correction, saying, *He hath spoyled, and he will heale us ; he hath wounded, and he will binde us up ;*

Hos. 6. 1, 2. Faith steps in, to assure them, that *after two dayes, (i. a short time) he will revive them, and in the third day he will raise them, and they shall live in his sight.*

Doore 9. The Liberalitie of the *Londoners*, and others, for the Publique Cause ; Many have done much, without compulsion ; *the love of Christ*, Religion, Kingdome, (as well as their own liberties, lives) *constrained them*. I heard some Citizens say, they had done thus, and thus, in severall Disbursements, and yet beleve, they had not the lesse, because God blessed the rest the better. Some said, since the losse in the West, they would lend more than before ; They that sowed so plentifully, feared not to reape sparingly.

Doore 10. The Discovery of so many Plots, touching the whole Land, *Scotland*, the Parliament, *London*, and many other particular places, and persons, have infallibly demonstrated, Surely the finger of the Lord was in them ; All Intelligencers in the world could not have discovered more, than hath been revealed. If the Lord would have destroyed the Kingdome, would he have shewed, and revealed, such, and such things ? Though the woman was weak in sexe, yet was shee stronger in Faith herein, than was her husband.

Doore 11. The many successfull Victories ; when few have discomfited many, notwithstanding all the assistance by Papists, and prophane ones, secretly and openly against our Armies. The many Armies of Gods Saints prayed marching before, and piercing the Heavens for helpe : Scarce any Fast in publique observed, but thereon people were mightily encouraged to meete the Lord in prayers, that daily met them even on those dayes, with new mercies, and matter of praises ; the Fasts have been sweetened with signes of fasting ; which occasioned our Forces in the Field, to implore the unanimous Intercessions of the Saints unto the Lord of Hostes for helpe. *Who*

Zach. 4. 10. *art thou, that despisest the Day of small things ? Its hopefull, that those that have forsaken all for God, shall never be forsaken by God ; he that hath wrought*

wrought so on their hearts, can and will worke more by their hands. As this Countie is almost cleared of rade and robbing persons, so may shortly the whole Kingdome be delivered. *He that hath delivered us, doth deliver, in him wee trust, that he also will deliver the whole Nation.* 1 Cor. 10.

The great opposition by Princes, Priests, People, presage great mercies, to ensue great miseries. When the ayre is sharpest, the weather is nighest breaking; When the night is darkest, the dayes dawning is nearest; When the Womens Throbbes are thickest, her delivery is speediest. Violent things, are not of long continuance. *Elijah* will call for water out of the foure Barrells that were filled, and caused the same, once, twice, yea the third time, to be poured on the wood, and on the Sacrifice, and the whole Ditch also to be filled with water, and then the fire from Heaven shall come downe, and consume the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the Ditch; So powerfull is God to resist the greatest resistances, that Nature, Men, or Devils can make against the smallest number of his Saints; so that all the people fell on their faces, and were enforced to cry, *The Lord, is God, the Lord, is God.* Doore 1
1 King. 34. &c.

When the Kings of the Earth stand up, and the Princes take Counsell together, against the Lord his Christ, his Church; *When the Heavens rage, and the people murmur, saying, Let us breake their Bonds, and cast their cords away from us, all is in vaine; He that dwelleth in Heaven shall laugh, &c. and breake them in pieces, &c.* The Ten Kings shall have one minde, to yeld all their might to helpe the monstrous Beast, that was, and is not, and yet is; all these shall fight with the Lambe, yet the Lambe shall overcome. The Lambe overcome? What is a Lambe to a Lyon, to many Lyons? *The wrath of a King is as the roaring of a Lyon, and is the messenger of death: yet the Lambe shall overcome; and a good Reason is rendred; For he is Lord of Lords, and King of Kings; and they that are on his side, are called, and chosen, and faithfull.* Psal. 2. 1.
Rev. 17. 14.

The Great Light of the Gospel, and the many converted thereby. *The Dawning light shineth more, and more, till perfect day.* Cutting of Trees, and Stones, hewing of both, a good signe, God is about to build. When the time of the promise drew nigh for *Israels* deliverance, the people grew, and multiplied in Egypt. Shall Gods fold be increased, to fatten the sword of his enemies? Gods sheepe may be affrighted, must not be destroyed. If barrenesse argueth destruction, then fruitfulness signifies preservation. *Sing, O Barren, that didst not beare, and breake forth on the right hand, and on the left, and thy seeds shall inherite the Gentiles, and make the desolate Cities to be inhabited.* Hof. 4. 6.
Esa. 54. 1.
3, 4, 5.

Feare not, for thou shalt not be ashamed; Thou shalt not remember the reproach of thy widowhood any more. *For thy maker is thy husband, the Lord of Hosts is his Name. Thy people shall be all righteous, the Branch of my Planting, the worke of my* Chap 60
21, 22.

my hands, that I may be glorified. A little one shall become a thousand (a great augmentation) and a small one a strong Nation. The Lord will hasten it in his

ay 66.9. time. Shall I cause to travell, and not bring forth? Shall I cause to bring forth, and shall it be barren, saith thy God? Reigne with Jerusalem, &c. When plants are put into Gods Orchard; shall they not by him be preserved?

sa. 127. 5. Shall the Church have many children, as so many Quivers of Arrows in her hand; and shall she be ashamed of her enemy in the gate? Will

Doore 14. Gods daily Remembrancers, both in private and in publique, which are commanded by himselfe to give him no rest, night or day; till he make Je-

ay 62. 7. rusalem a praise on the earth. God will bestow a mercy when he comes to be minded of it. When the seventy yeares were nigh accomplished; and del-

jan. 9. 2. liverance fully to be wrought, God set David on praying, which was foretold by Jeremy: Are not such prayers too precious to be lost? Shall such

er. 29. Watchmen be made a prey to the enemies? Shall we imagine, that God that raiseth such instruments for his Church and Common-wealth, will suffer the same to be blasted? Shall Moses and Phineas (raised

by God to stand up in the gap to save Gods people) be unsuccessfull? When Moses hands were lift up, Israel prevailed; when let downe, the A-

malchites prevailed. If our sinnes blast not the blossomes of our Prayers, they shall prevail with God for our selves and others. For hath not

prayer been an Engine ordained by God himselfe to overcome himselfe? Let me alone, saith God to Moses, a strength he had promised to yeild unto,

an authority he had promised to obey. Ask of me, nay, command ye me. The Lord did according to the saying of Moses; that Moses should doe ac-

ording to the saying of the Lord, had been but equall: But, that the Lord should doe according to Moses saying, is wonderfully comfortable. In

Joshuab's time, touching Sunne and Moon standing still, he hearkened to the voyce of a man. Prayer will over-rule God to any thing for our

good; It will bow down his eare, it will pull his hand out of his bo-

some, the sword out of his sheath against his enemies, put it up again when drawn against his people. The Lord is at the call of his peoples pray-

ers, will fulfill the desires of those that feare him: It is the work of Gods own holy Spirit made in heaven; therefore true: faithfull prayer never

was, never shall be lost. Though God hide himselfe in a cloud, this will scatter the cloud; it will pierce the heavens and fetch God down. If we

wraastle with God by prayer, we shall prevail. Hath not much been done, with God in these warres by this weapon? may not more also be done? O pray, pray, pray.

Doore 15. Experience of Gods former favours shewed to persons, families, the kingdome, which may encourage all to trust him upon triall.

David fought with a Lyon, and a Beare, and God delivered him from

from the danger of both, Therefore will also out of the hand of the Philistine. 1 Sam. 35.

This encouraged Paul for time to come to rely on Gods help, having had former experience, and present supportment.

Lord, thou hast been favourable to the Land: Ergo, wilt be. Our Fathers trusted in thee, and were delivered. If we trust in him, we also shall be delivered. But: Ergo. Psa. 85. Psa. 22.

What God doth at one time, he can doe at another: Therefore he puts out himself in his greatness, in his goodnesse, that his people might trust in him, at all times.

God in his justice may leave the land deformed; but in his mercy reformed, because he hath given his people a taste of the first fruits already.

Men selve on a friend, that hath never failed them in any extremity. I will love the Lord; (there is good cause) because he heard my voyce, he hath inclined his eare, therefore will I call upon him, while I live. Psa. 116.

Where Beggars speed well, they will come again. Can you blame them for it? There is no particular person but hath experience that he hath his proper portion in the hope of the kingdomes publick peace.

The great sufferings and oppressions of Gods people, foreshewes Gods help is at hand. Note for the oppression of the poore, and sighing of the needy, I will rise, saith the Lord; I will set him at liberty whom the wicked have snared. Thou wilt help and preserve him. Gods tongue hath spoken it, his hand will performe it. God is our hope and strength, and help in troubles, ready to be found. Come and behold the workers of the Lord, what desolations he hath made in the earth. In the next words is added, He maketh warres to cease unto the ends of the world. Doore 1. Psa. 12. Psa. 46. Ver. 8. 9.

Wonderfull desolations usher in the cessation of Warres in the world. Be still, and know that I am God, and know how and when, to crosse and cut by the cruelty of the enemies of my people; I am the Lord of Hosts. Out of the deep places have I called unto thee, O Lord. 10. Psa. 120. Psa. 140.

Mans greatest humiliation is a signe of Gods present salvation. I know that the Lord will avenge the afflicted, and help the poore, the Lord looseth the prisoners, he executeth justice for the oppressed. 12. Psa. 146.

Though he try their patience a while, yet will not faile of his promise made to his people, and of his justice toward his enemies.

Consider his authority; his fidelity mentioned in the former verse: He made Heaven and Earth, the Sea, and all that therein is, which keepeth his fidelity for ever. If God from time to time hath relieved the oppressed, he will doe so still. But he hath done so: Ergo. Ver. 4.

Therefore, Blessed is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Ver. 5.

The *Libertians* in their greatest dangers by sea, cast forth *sacram Anchoram*, the sacred Anchor of hope, in hope of help from some supreme power, when all other hopes failed them.

Look unto me ye prisoners of Hope.

The Rubbish of Popery and Humane Traditions, begun already to be cast forth, that place may be made for Gods building. *Shall I bring to the Birth, and not cause to bring forth, saith the Lord? Shall I cause to bring forth, and shut the womb? Who art thou great Mountain before Zerubbabel, Thou shalt be a plain, and he shall bring forth the head stone thereof with shouting, crying, Grace, Grace, unto it.*

Zerubbabel represented Christ, and the Jewes were thought as nothing in comparison of their adversaries, which were as a great Mountain; yet the faith of the godly shall be able to remove this mountain, and cast it into the Sea. The hands of Zerubbabel have laid the foundation of this House, his hands also shall finish it, the hand of the Lord of Hosts shall protect him in it. They are checked in the next verse, that *despise the day of small things.*

Antichrist hath been put from his out works in Scotland already, and shall he not be frightened from his in-works in England too? Doctrine and Discipline have been long desired, that there should be a reformation of them in the Land, and why may not this be the time for it? Enemies have pretended a desire of reformation, (as I have shewed before) in the presence in the Liturgie for *Ashwednesday* Service; and shall not friends to their uttermost power endeavour it? And will not God bless, hath he not already much blessed to a successful growth, their endeavours herein?

Should such a thing as godly Discipline be almost an hundred yeares agoe desired, and never all that time endeavoured? Shall it now be prosecuted, and shall it not be brought to be perfection? Men pray for it, Ministers preach for it, the Parliaments pleads for it, Souldiers fight for it, and all good men (as on this day) fast for it. May not this devill by fasting and prayer be cast forth?

Shew me any place in the whole Bible, where any people in the act of humiliation, were given up to be destroyed: Many places manifest, that for their humiliation they shall escape judgements, *Abab*, the *Ninevites*, the *Jewes* were preserved.

The Unity and Fervency of so many of Gods faithfull Ministers, praying and preaching with unanimous consent in affection (notwithstanding some differences in opinions in matter of Discipline) for the peace of *Jerusalem*.

We read *Ptolemæus Philadelphus*, King of Egypt, that he caused the seventy Bible to be interpreted by seventy Interpreters; which 70. were severally

verally disposed of in 70 severall Cells, unknown to each other, and yet they did so well agree in their severall Translations, that there was no considerable difference between them, in rendering of the Text. An argument they were acted with one and the same Spirit.

May we not be comforted, when we call to mind, that seventy, nay, seventie times seventy, yea seventy hundred, yea seventy thousand, which bow not the knees to *Babel*, but on the bended knees of *Soule*, doe impetrate the God of peace, for peace; that doe lift up their voyces like Trumpets, (even now, whiles Trumpets lift up their voyces like Preachers) to call upon the people for pacifying Gods wrath, and to powre forth their prayers; and teares to God with constancy, to preserve the Gospell of Christ, Lawes of the Kingdome, and Liberties of the Subject; yea though they knew not the faces, no not the names one of another, nay have never seen, nor shall see one another, till they meet together in Heaven; yet doe they agree and center together in what they pray for, while they are on earth, saying to God, *Thou shalt arise, and have mercy upon Sion, for the time* Psa. 102. 13.
to favour her, yea the set time, is come; for thy servants take pleasure in the stones thereof, and favour the dust of the same; the more Gods Church is in misery, the more will the faithfull shew their love and labour for her deliverance. *Thou shalt weep no more, God will be very gracious unto thee at the* Esa. 30. 19.
voies of thy cry; when he shall heare it, he will answer thee.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy Teachers be removed into a corner any more; But thine eyes shall see thy Teachers, and shalt heare a word behind thee, &c. Teachers have been turned into corners, if they return home, it argues their abode with more constancy; you have the word of the King of Heaven for it, and shall he promise, and not performe?

The persevering waiting condition of the servants of the Lord, in all *Doors* 19. holy and heavenly duties, seale to their soules the infallibility of Gods pre-tious promises to be accomplished.

From the beginning of the world men have not heard, nor understood Esa. 64. 4. with the eare, that any God hath done so as our God hath done to him that waiteth for him. What will he then doe to a Family, a Parish, a County, a Kingdome, that for many yeates have waited for him? What hath he done for such a waiter? The next words wil declare; *Thou didst meet* Verse 5.
him that rejoiced in thee, remembered thee in thy eyes, that relied on thy word,
looked for thy help. I waited patiently for the Lord, and he inclined unto me, and Psal. 40. 1.
heard my cry. He brought me also out of the horrible pit, out of the miry clay, and
set my feet upon a Rocke, and ordered my goings; and he hath put in my mouth a
new song of praise to our God. Many shall see it and feare, and shall trust in the
Lord.

See the many blessings attended on his waiting. The Lord in heaven descended on earth; inclined to comiserate dust and ashes; his body was delivered from incumbent horrible dangers, his feet set on a Rock, all the waves and windes could not overturn it; his goings were ordered, men or Devils could not make him slide, or goe out of Gods paths. His tongue had occasion to trumpet out Gods praise. The wicked that saw it, were convicted, the godly confirmed to trust in the Lord. Who (for his patient waiting) had delivered his soule from death, his eyes from teares, and his feet from falling: how (for all this) could he doe lesse than praise the Lord in the land of the living. Men shall say in that day, Lo, this is our God, we have waited for him, he will save us. They read over their Title to him again in the same words, *This is the Lord, we have waited for him.* We have waited for thee in the way of thy judgement. Ergo, Trust in the Lord for ever; for in the Lord God is strength (to deliver his Church) for evermore: yea, the Lord waits in the beginning of the verie, to be gracious unto man; Blessed are those that wait to receive mercy from him.

Esay 25. 9.
chap. 26. 8.
Verse 3.
chap. 30. 18.

Doore 20.

The path of Gods present proceedings, is a pledge of his good providence for future time in the kingdom.

et. 03. 113
Zach. 14. 6.
7.

His judgements seeme to be judgements of expostulation on wch, rather than of extirpation of the kingdom. Though these dayes seem to be as that day the Prophet mentioned, wherein was no *clear light*; but it was *dark*; it was neither (quite) day nor night, but about the evening time it shall be light.

God will at the last (which is with the Lord but as the length of a day) send a faire and cleare evening of joy and comfort to his distressed servants.

We read, *Exod. 4. 24.* that God being angry with *Moses* for not circumcising his sons, it came to passe by the way in the Inn, the Lord met him, and sought to kill him; Sought to kill him? 'Tis strange, Did God seek to kill him, and not kill him? Speak Lord, speak to the fite, and it shall with flammings consume him; to the aire, and with pestilent vapours choake him; to the waters, and with deluges it shall overwhelm him; to the earth, and with yswning chops it shall devour him.

Well, the meaning is, God sought to kill him, that is, in some outward visible manner, whereof *Moses* was apprehensive; God manifested his displeasure against him, that so *Moses* might have notice, and leisure to divert his anger, by removing the cause thereof.

He that said to us, *Seek and ye shall find*, doth himselfe seek and not find: And good reason; for he sought with an intent not to find.

Thus may we say, God for these many yeares sought to destroy the King-

Kingdome, manifesting an unwilling-willingnesse, if men in any reasonable time will take up the matter, and compound the difference by repentance. The loving Father shakes the Rod over the Child, not with an intent to beat him, but to make him beg pardon. Such hitherto hath been the Lords dealing with our Nation, that he even courts and wooes us to repentance, as loath to punish us, if we would understand the voyce of the Rod, and why it is shaken over us.

At what time, the Lord threatneth to pluck up, root out, and to destroy it, *If this Nation against whom I have pronounced, turn from their wickednesse, I will repent* (appearing so to mans judgement) *of the plague I thought to bring upon them* Mich. 6.9. Jer. 18.8.

If men with their hands and hearts in teares of repentance, (as Israel in the blood of the Heifer) all the blood that hath been, or shall be shed in these warres, it shall never be laid to their charge by the Lord. If thou make Conscience thy Castle, let Drummes beat, Trumpets sound, Pikes push, Bullets flye, Cannons roare, Death, Warres, Devils, doe their worst, thy life is hid with God, and thou shalt be in safety. Deur. 21.9.

Thus have I brought you to twenty severall Doores, and have a little opened these, that you looking into the roomes, might have some light of comfort (even on this day, and in this formerly sorrowfull place,) for the good successe of the kingdome cause. I have a few more doores to lead you to, but I must be speedy in my passage by them, and give you leave but to peep into them, whiles your ears attend my tongue.

The Saints sorrow for the Churches miseries, and love for her prosperitie. Doore 21.

Where these duties are performed, great dignities are promised. *Rejoyce ye with Jerusalem, and be glad with her, all ye that love her. Rejoyce for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the brightnesse of her glory; because I will extend peace over her like a flood.* Isa. 66, 10, 11, 12.

Peace, prosperity shall come speedily, and in great abundance. *Pray for the peace of Jerusalem: They shall prosper that love her. What's added? Peace be within thy walles, and prosperity within thy palaces.* Ps. 122.6, 7.

And these duties enjoyed by the Lord, and practised by his people upon his command, and shall not he blesse his own commanded meanes?

God bids remember those that are in bonds, as if we were bound with them, else we cannot have a fellow feeling of their miseries.

Surely such precepts have obliged many to weep in secret, watch, fast, and pray in publick for the Churches miseries, as if they had been their owne.

It's Gods own cause; and can that ever miscarry? Hath not he maintained Doore 22.

tained it with an high hand, and stretched out waste in all ages?

Pla. 83. 1.

Verf 5.

Keep not silence, O God; implying, it's as easie for God to hush all wars, as it is for man to speak. *Thine enemies make a tumult, and have thee. They have consulted in heart, and made a league against thee.*

Pla. 35. 1.

Hath not God pleaded the cause of his Saints, as if he and they were one? Else *David* would not have been so bold with him, saying, *Plead my cause, O God.*

Iof. 10. 14.

In *Joshuab's* time the Lord fought for Israel, 'twas his owne cause, made therefore the Sun and Moon stand still untill the people avenged themselves of their enemies.

Abs. 9. 4.

In his own cause he hearkened to the voyce of a man, but in an evil cause will regard voyce of many *Jobs, Samuels, Daniels, Angels. Soul, Soul, Why persecutest thou me?* in my members on earth, now I am in heaven.

2 Chro. 20

15.

Be not afraid (said the propheticall Levite unto *Jehosaphat* and the people) for *this great multitude; for the battell is not yours, but Gods.*

Rev. 12.

7, 8.

The Dragon and his Angels fought against *Michael* and his Angels; but the Dragon and his Angels were cast out of heaven unto the earth, because they fought against *Michael* and his Angels.

Doore 23

Iohn 16.

33.

Christ hath overcome the World, Death, Devill and shall these overcome him again? It's Incredible, impossible. *Be ye of good comfort, in me ye shall have peace, I have overcome the world.* He hath openly triumphed over

Col. 2. 15.

Rev. 17. 14

them on his Crosse. This Lamb hath overcome all Lions: Can Satan be stronger than God?

Doore 24

Rom. 8. 33

1 Pet. 3. 14.

The efficacy of Christ his prayer: He was heard on earth, and shall he not be heard in heaven, making intercession for his people? Who is he that will harm you, if ye follow that which is good? Who harme us? wicked ones will: Yet blessed are you if ye suffer for righteousness sake; Feare not their feare, nor be ye troubled.

Doore 25

The conviction and conversion of Adversaries, God enlightning them to see what they did not see before.

It is beyond the thoughts and expectation of man, that the Lord *Inchiquin*, seduced by the Jesuitical faction, should be changed from a destroyer, to Champion for God, and a preserver of his cause.

Doore 26

The many cries, prayers, teares, of Fathers, Children, Widowes, for vengeance.

Doth not the Lord heare their cries, and know their sorrowes? The

Exod. 3. 7.

Gen. 21.

17.

Lord heard the voyce of the Lad *Isaac* weeping before him; and will he not heare the voyce of thousands of Children for their parents, and parents for their children, wives for their husbands, and friends for friends?

Pla. 146. 9.

He relieveth the Fatherlesse and Widowes.

In whom can the Fatherlesse finde mercy, but in him? If an unrighteous Judge did the importune Widow justice against her adversary, shall not God avenge his elect, that cry day and night unto him? Hos. 14. 3.
Luke 18. 7

The cry of the multiplicity of the blood that hath been shed.

Doore 27.

Shall not the blood of so many Saints call for vengeance, when the blood of one *Abel* cryed unto the Lord, and he heard it. The soules of the Saints haire cry, *Dost thou not avenge our blood?* Gen. 4. 10
Rev. 6. 10

Groans are registred, teares botled, and shall not blood be booked? Did God enquire for one *Abel*? will he not for thousands?

The Relation of God towards his Church.

Doore 28.

1 Tim. 5. 8.

God sayth, he is worse than an Infidell that provides not for his family. Is not he a Father? And will a Father give stones to children that ask bread? He is to his Church a Husband, a Master, a Captain, a King, Sheepheard, Creator, Redeemer, wife Builder. He is a Sun and a Shield, hath his Rod and his Staffe, both for direction and preservation.

The great rage of Satan sheweth that his time is but short.

Doore 29.

Rev. 12. 12

Mat. 9. 22.

26.]

When the Devil was to be cast forth out of the dumb, he casts him into the fire, and into the water, and rent him soare, cryed, and then came out of him. Violent things continue not long in extremity, especially such showers of blood.

The many differences between forraigne nations, who would have joynd hand in hand against the Kingdome, had they not been set together by the eares in their own lands.

Doore 30.

This is none of the least of Gods mercies to our nation at this time, they having enough to doe at home, have the lesse leasure to be employed, as the Devils and Popes Armour-bearers abroad.

The prevention of many inconveniences which might ensue.

Doore 31.

Ps. 125. 3.

1. Some godly ones might put forth their hands to wickednesse, if the rod of the wicked should long lye on the lot of the righteous.

2. That the wicked might not deny Gods power, providence, justice, which they see executed here on earth.

3. Truth of the Scriptures may not bee questioned, *Tribulation bringeth forth patience; patience, experience; experience, hope.*

Rom. 5. 4.

Now lay all these considerations together, that have been mentioned before, and I beleve they will administer joy in the times of sorrow, and keep up mens hearts lesse to doubt the successe of the common cause.

1. Considering God is a God of power, able to finish what he hath begun.

2. It stands with his wisdom, the foundation laid to perfect his building.

3. God is the God of order, what confusion else would be?

4. Kindnesse had been unkindnesse. Better to have had no cluster of grapes, than

than not to be brought into *Canaan*.

5. Weak ones would suspect God used some stratagem to draw them out, as the men of *Ai*, to destroy them, or as to gather Bees and to burn them.
6. They would doubt, God would not do as much for his people now, as he hath done heretofore. *Our Fathers trusted in him, and were delivered;* but we have trusted in him, and are not delivered.
7. Gods friends would put forth their hands to wickedness.
8. His enemies blasphemies, boastings, cruelties, would be the greater. They would endeavour to build Babel to scale (if possible) the very walls of heaven.
9. God spared the kingdome for a long season, when sin was committed, and with greediness acted; and will he not spare it now, when sinne is confessed, lamented, and many stand up in the gap, to turn away his wrath, and reform impieties, according to his desire and promise?
10. The courage of the Parliament, Commanders, Caprains, Soldiers, beyond ordinary expectation, naturall Relations, carrying Gods Ark towards *Jerusalem*, their wives, children, houses, lands, goods, liberties, lives, being not deere unto them, doe all confirme our hearts in the promises of the Lord, that his help is at hand, to deliver the Nation from slavery and Popery.

Ezek. 22.
30.

I beseech you by the many mercies of God, that have been daily manifested, and infallibly expected, to lay out your selves, to give up your bodies, spirits, estates, your All, for your selves, posterity, Cities, and people of God.

It was dying *Josuahs* argument to the Israelites, to move them to a constant obedience to Gods commandments, that they had experimental knowledge in their hearts, that nothing failed of all the good things that the Lord had promised to them, all came to passe: And have we not as great a portion, participation in Gods promises and performances as the Israelites had?

We may say of Gods mercies to Israel, and England, as one spake of *Demosthenes* and *Tully*.

*Cicero effecit, ne Demosthenes esset solus Orator,
Demosthenes, ne Cicero primus foret.*

The Israelites were the cause, we could not be the first people whome God did so extraordinarily blesse and favour.

But we are the cause that they could not boast themselves to be the only people in Gods love.

And if Gods mercies in any age, for height, length, depth, breadth, might be boasted of, rejoyced in, then in our dayes, in this Parliament, in these

Doores of Hope.

these warres, where good is fetcht out of evill, light out of darknesse.

And if these things will be marvellous in the eares of all posterity, shall they not in our hearts, before whose eyes the same have been accomplished?

Wherefore I conclude as I began, (being high time to take my worke off the Loom) *Why halt ye so long between two opinions?*

If *Baal be God*, then follow him; so shall you fall from sin the Suburbs, into Hell it selfe, the place, portion, expectation of all cursed neutralizing *Balaaks*, for whom are reserved torments which are endlesse, easelesse, and remediesse.

If the Lord be God, then follow him, so shall you come to see him, that is invisable, and shall change the society of men for Angels, Earth for Heaven, and the company of Lions for fellowship with the Lamb for ever.

Where shall be all light without any darknesse, truth without error, joy without sorrow, health without sicknesse, liberty without restraint, peace without perturbation, eternity without end; where the Quire of Angels shall be musick to our eares, where the sight of God shall be the object to our eyes, where the joyes of heaven shall be the possession of our soules.

Unto the hearing of which Angellicall musick, unto the beholding of which beatificall vision, unto the possession of which celestially joyes, the Lord that is Author of all, vouchsafe to bring us all, & let all Gods people say, *Amen*. And let the Lord Jesus Christ, whose words are *Yes and Amen*, put to his hand and seale, and say, *Amen, Amen*.

I have now done for speaking, you have now done for hearing; his Chaire and Pulpit is in heaven that must perswade you to put in practice those things which I have delivered in precept: which that he may doe, unto him let us pray.

Soli Deo laus.

F I N I S.